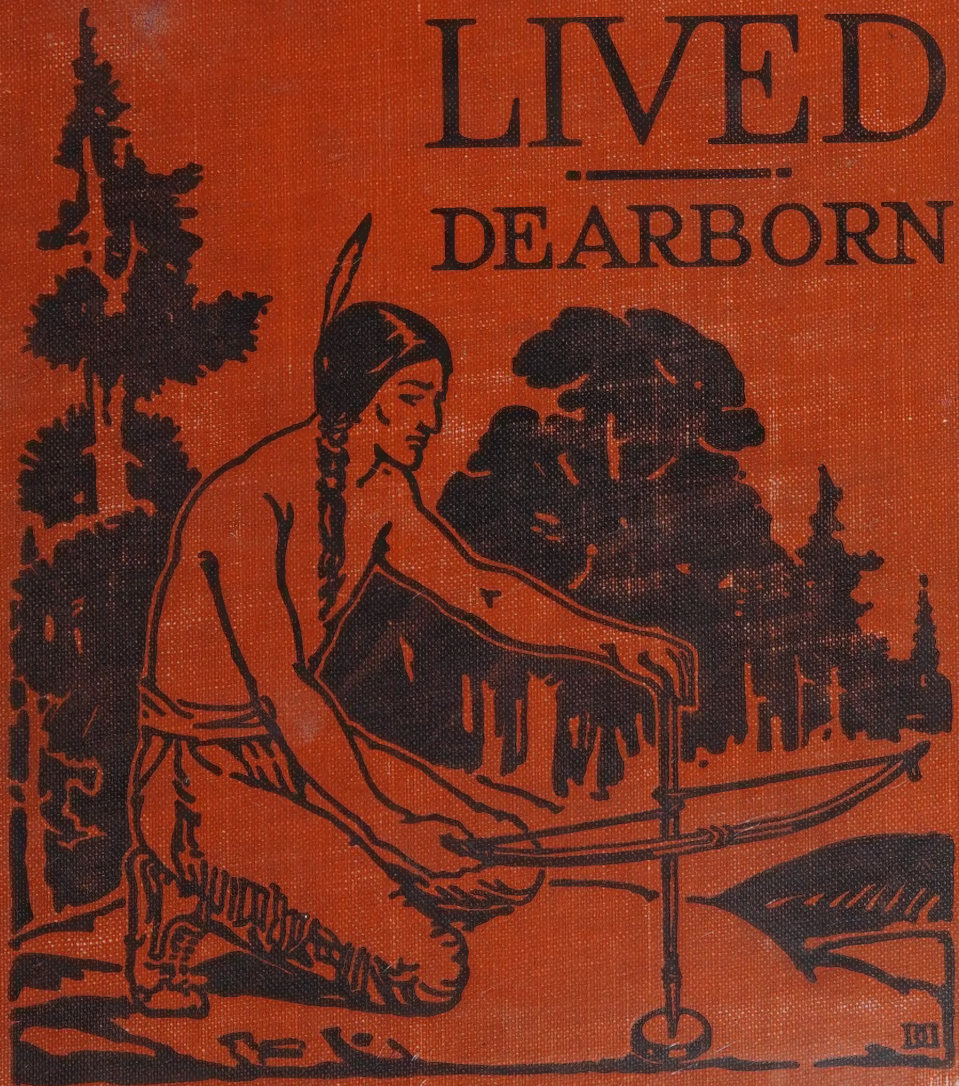
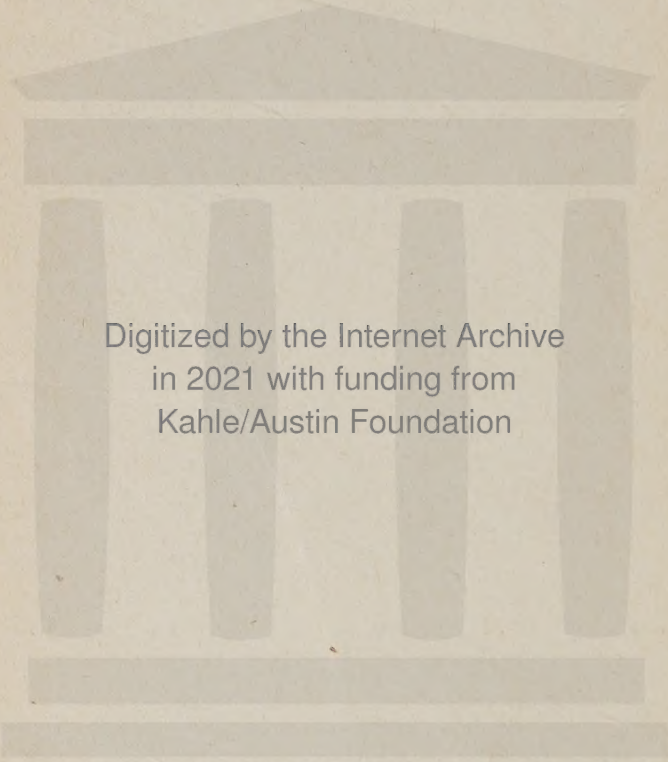


Valentine
HOW
the INDIANS
LIVED
DEARBORN



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HOW THE INDIANS LIVED

WITH SILENT-READING EXERCISES

BY

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PREFACE

In making this book the main purpose has been to interest children in the actual ways of living among the American Indians of early times and in their customs and habits. The study of Indian history by little children can be justified only as it assists them to understand better, through wholesome activities, the life of the present and of the past, and why changes have occurred.

It is not difficult for children to see in a concrete way the answers to the "What," "Who," "Where," "When," and "Which" questions of life. But to understand the "Why" and the "How" is more or less difficult according to the abstractness of the experience to be explained. For this reason the material of this book contains enough detail in description to allow the actual making of many things the Indian found necessary in life. The content is not to be considered as merely entertaining. It should serve as a real basis in lessons involving the solution of problems and for activities which the children purpose to carry through. It has been designed to stimulate children to action, to questioning, to further searching and investigation, to a wider reading of informational books, and to a permanent interest in the life of people near and far.

The measure of the accomplishment of this main purpose will be the amount of interest in further reading the teacher can stimulate among her pupils. This reading may be not only about Indian life, but it may be also the reading of information

which will be worth while to the children in the needs of life around them.

Three other purposes were constantly kept in mind in selecting and arranging the content of the reader: (1) to construct an account of Indian life true in fact and simple in vocabulary, (2) to arrange material in accessible form for problem-solving lessons, and (3) to provide informational material which may be used to develop skill in silent reading. It is important that the teacher should keep these three purposes in mind.

ACKNOWLEDGMENT

Grateful acknowledgment in the preparation of this book is made to Dr. Ernest Horn, Professor of Education and Director of the Elementary School, College of Education, State University of Iowa, whose advice and suggestions so constantly urged standards of accuracy in content and whose criticisms of the manuscript have been invaluable; to Miss Maude McBroom, Supervisor of the Elementary School, College of Education, State University of Iowa, who generously assisted in preparing the details of the manual of directions; to Miss Ethel I. Salisbury, Associate Professor of Education, University of California, Southern Branch, and Director of the Course of Study Department of the Los Angeles City Schools; and to Mrs. Fannie Barnum, teacher in the United States Indian School, Santa Fe, New Mexico, for her aid in securing the original sketches by Indian children.

THE AUTHOR

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SUGGESTIONS TO TEACHERS

How to Initiate Lesson I. In trying out the book best results have been obtained when the teacher followed the plan of having all the problems of Indian life initiated by the children rather than by herself. In fact, each chapter heading and the chapter content were the outcome of problems raised by second-grade children in answer to the teacher's question: "If you were an Indian of the early times, what might be some of the problems you would have to face?"

As the children raise problems, the teacher writes them on the blackboard for reference. After ten or twelve problems have been written down, the class may be referred to the introduction in *How the Indians Lived*. The children may read the introduction orally or silently and then discuss it informally. Landmarks, trails, and the early history of the locality in which the children live should be used as concrete evidence of the truth of the introductory lesson.

After reading the introduction the children should be allowed time to look through the book, as the closing sentence of the introduction suggests.

Suggestion for Lesson II. The teacher next makes a beginning on the idea of solving problems. She may say:

"Let us choose from the board one of the problems you said yesterday the Indians had to face." She asks a child to choose the problem he wants to know about first. Perhaps the child will say he wants to find out how the Indians made their canoes.

The teacher then says: "There is a great deal of information in this book about Indian canoes. But I am not going to tell you where to find it. We shall see which of you will be the first one to find one interesting fact about Indian canoes."

The class will probably carry out the assignment very imperfectly. Some children will be seen looking at the pictures for a clue to the location of the pages about canoes. Others will hunt through the book at random. Some will slowly and systematically turn the pages. One or two may think of the table of contents, and occasionally a child will even be found using the index. The teacher should let the children alone and not try to guide their efforts.

As the children locate the information about canoes, they stand quietly. When five or six are standing, the teacher asks them to come to the front and explain to the rest of the group how they found the information so quickly. The first child who is ready is asked to give his method. Usually this child is the one who used either the table of contents or the index. He holds his book so that the class can see while he shows exactly what he did in locating the material on Indian canoes. Then the other children

give their methods and the teacher leads them to see that the use of the index makes the quickest method of work.

The index should be examined by all the children to see what it contains and how it is arranged to promote speed in locating topics. Attention is focused on the page numbers given, the alphabetical arrangement, and the listing of the most important words in the problem. Many exercises may be devised to interest the children in perfecting their use of the index in dictionaries, telephone directories, and encyclopedias. The teacher tells the children that later she will show them some games to help them become speedy in using an index.

After this preliminary discussion of the use of an index, the class proceeds to carry out the assignment of locating and reporting interesting facts about Indian canoes. Sometimes a child enjoys naming the page from which he is reporting while the other children find the given page and check his statement for accuracy. This procedure works better after the class has improved in technique in finding and reporting data.

Suggestions for Other Lessons. The material is well adapted for third-grade children. It has been tried out with various groups and revised until the vocabulary difficulties are at a minimum. Of course certain technical terms and Indian words could not be entirely eliminated. When these words are used, the author has attempted to introduce them in such a way that the meaning will be

clear. With the nature of the material and the abilities of third-grade children in mind, the following types of lessons are recommended for increasing reading skills. It should be recognized that reading skills can be developed effectually only with the repeated use of such lessons on all available material of the work or informational types. There are many more kinds of lessons which teachers may devise for the increasing of desirable reading skills. The few types of lessons given here are only suggestive.

1. The children may read to find an interesting fact of Indian history. They may all use the same chapter and see how many facts can be discovered in a silent study lesson. The check will be the oral reading or telling of the facts discovered. Silent study followed by an oral check gives a good balanced combination in oral and in silent reading.

2. The class may skim down a page to see which child can first be ready to read the answer to a question asked by the teacher. Books should be closed with the forefinger in the place while the question is being stated. Children may score themselves one point for every correct answer. The score is to be used by each child to check his progress in ability to find material quickly and accurately.

3. The index may be used to answer a problem. Suppose the teacher should ask, "If you were an Indian and badly in need of food, what could you do to keep from starving?"

Probably it will encourage systematic workers in locating answers to problems if their names are put on the board and if they are assigned as helpers for the children needing specific assistance. To use an index for locating information requires a knowledge of the alphabet, a grasp of the term which best expresses the important word of the problem, an ability to find pages by number, and a quick eye in skimming down a page until the specific facts are found.

4. Another lesson in locating material stresses the specific rather than the general answer. In this lesson the children try to find the one sentence or phrase which answers the question. The idea is not to waste time. The responses should be brief and to the point. This is difficult for third-grade children, but they enjoy trying it and they can show improvement.

5. Lessons in making paragraph headings are invaluable since they teach the selection of the central thought of a paragraph. There are three steps of difficulty in such lessons. If these steps are followed, there is no reason why a third-grade child should experience any discouragement in attempting to make paragraph headings. The steps may be worked out through the following types of lessons:

LESSON A (may be repeated many times). The teacher makes three headings for a given paragraph. She writes these on the board. She tells the children that one of the

headings is the best of the three. The class is to read the paragraph and to decide which is the best heading. When the children are ready, the teacher takes a vote and registers the number of favorable votes after each heading. Then she says she must have proof as to which is the best. She asks a child to read every sentence in the paragraph which is about his preferred heading. Perhaps the child finds that his heading fits only one sentence in the paragraph. Another child finds that his choice fits every sentence in the paragraph. After proof has been read for each heading, the class is asked to vote again. Invariably the judgment of the group is for the *best* heading, or for the one which fits the most sentences in the paragraph.

The teacher then tells the class that, as they find them, she is going to write on the board the ways to judge whether a paragraph heading fits the paragraph and is well said. She writes the rule just discovered for judging the *content* of the heading:

*A good paragraph heading
should fit as many sentences as possible.*

Then she tells the children that there are three more standards for judging the *form* to be used in making a paragraph heading, and the way the heading should be stated, but that she is going to give the class more time, perhaps several days, to discover these standards.

After a few lessons, the children may be led to discover these three additional standards:

A good paragraph heading

- (1) should be short;
- (2) should be well expressed;
- (3) should be interesting.

LESSON B. The next lesson or step in making paragraph headings is a little more difficult. In this the teacher makes one heading for each of five or six paragraphs. She puts these headings on the board in mixed sequence. The children then study the paragraphs and rearrange the paragraph headings in proper sequence to fit the order of the paragraphs in the book. Several lessons of this type will be needed.

LESSON C. For this lesson the children work independently, taking one paragraph at a time. After a few minutes of study, the teacher calls upon several children to tell the names they have chosen for a certain paragraph. She writes their names for this paragraph on the board. Then they proceed to apply their standards until the best of the titles is decided upon. Usually a class is very fair and impersonal if the standards adopted belong to them and not to the teacher alone. Sometimes a class is not always able to select so good a heading as the teacher would wish. But so long as progress is being made toward a higher level, she should not feel disappointed at the lack of perfection. If it happens that two headings equally good and yet dif-

ferent in thought have been made to fit one paragraph, the children should be led to see that the paragraph itself is not well constructed. Even third-grade children can give just criticism when standards have been properly established and are intelligently used.

6. Some of the chapter exercises are designed to teach the idea of organizing a chapter in outline fashion. Further variations of this type of lesson would include reading to name all the kinds of people in the chapter, all the places mentioned, all the kinds of food, clothing, homes, cradles, and the like, described.

7. Studying to find the best paragraph to illustrate, the sketching of such paragraphs, and then having the other members of the class guess which paragraph matches a certain sketch, is good practice. In checking the sketch the paragraph may well be read aloud. If an important detail of the picture has been omitted, attention should be called to this defect. In the same way a child may act a paragraph while the rest of the class studies to find which paragraph is being acted.

8. Studying to ask an intelligent question or to quiz another member of the class is a more difficult type of lesson and is not always successful with third-grade children. The ability of the group may be the deciding factor in determining whether this type of lesson should be used.

9. Reading to reproduce is also hard, but children may be given practice in this type of lesson if short units

of material are used. To begin the idea of reproducing thought from memory, it is well for the teacher to use guiding questions.

10. Any lesson will be valuable which a teacher works out carefully to develop the types of reading abilities advocated by Dr. Horn¹ in his discussions of the skills needed for use in the work type of silent reading, as distinguished from the recreative type. These abilities are as follows: (1) training to locate data, (2) training to select, comprehend, and evaluate data in the light of the purpose at hand, (3) training to organize these data for any given purpose, and (4) training to remember or to perfect one's grasp of the material read.

¹ Ernest Horn, "A Constructive Program in Silent Reading," *Journal of Educational Research*, Vol. III, No. 5, May, 1921.

Ernest Horn and Maude McBroom, "A Survey of the Course of Study in Reading," *Extension Bulletin No. 99*, College of Education Series No. 3, University of Iowa, February 1, 1924.

Ernest Horn and Maude McBroom, *Learn to Study Readers*, Book II, p. viii. Ginn and Company, 1924.



BLACKFEET INDIAN CHIEF

HOW THE INDIANS LIVED

INTRODUCTION

Some of the stories you like best to hear may be those your grandfather told when your father was a little boy. Sometimes your father tells you these very same stories of the olden times.

Perhaps there is an old building in your town or city. Did you ever stop to think what stories that old building could tell if it could talk?

If you have been out in the woods or in a big field, you can imagine how the land looked in those early days. There were no houses and streets. Telephones, automobiles, and railroads and trains had never been heard or seen.

Suppose you were the very first white man to come to this country. Suppose you were walking along the shore of the ocean and exploring the land. Soon you would find a path or trail. When you looked at it closely, you would see the tracks

of animals—perhaps of a deer or of a bear. Among the animal tracks, you would be surprised to see what looked like a man's footprints. But these footprints would be different from the marks made by your heavy shoes. You might almost think the man had on no shoes at all.

Then suppose you should start along the trail and should find that it led into the forest. Suddenly, you might see a man behind a tree. He would be like no man you had ever seen before. His suit would be of deerskin and he would wear a feather headdress. He would carry a bow and a case of arrows. Do you know who he would be? And do you know why he would be hiding?

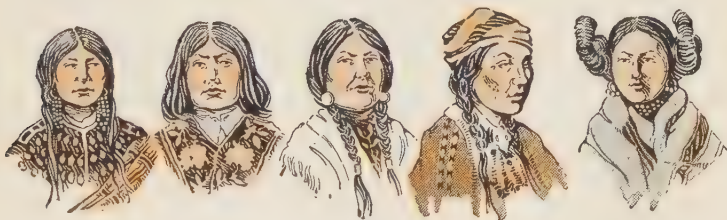
This book tells interesting things about that man and the race to which he belonged. It is many years since the first meeting between the white man and the Indian. We have learned much about the way the Indian lived.

What are some of the things you would like to know about him? Turn to the *Table of Contents* and see if you can find the name of a chapter which will answer what you want to know.

CHAPTER I

WHAT THE INDIANS LOOKED LIKE

When you hear the word *Indian*, a picture comes to your mind. If you are like most people, you see a tall man with dark-red skin and brown eyes. His black hair is long, coarse, and straight.



WAYS OF DRESSING THE HAIR

You may think, also, that all Indians wore blankets of bright colors, and headdresses of as many feathers as they could carry. Perhaps you think that all Indians trimmed their clothes in the same way—with shells, beads, hair, feathers, the teeth of animals, and such queer things.

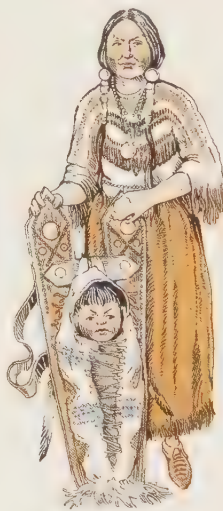
But this picture of the Indians is not a true

picture. There were many, many tribes of Indians in the United States, and each tribe was more or less unlike the others in looks, dress, and in ways of living. Let us see why.

You know that people who live in warm countries do not look and dress like the people of cold places. Do you think if you were an Indian in a warm place like Florida or southern California you



SEMINOLE MAN



CROW WOMAN

would wear a blanket much of the time? And if you were living farther north where you could always get deer, squirrel, and bird skins, do you think you would be spending your time weaving cloth to wear? Do you see that there are two reasons why the Indian tribes did not all look alike in dress?

The Indians were unlike in other ways. Some tribes were tall and some were short. The women were hardly ever so tall as the men. Indian women were strong because of the hard work they did. The babies were fat little things, for they ate food which kept them well. And the children grew up to be straight and strong.

Some tribes were very light in color and others were the shade of dark copper. Those Indians who lived out of doors on the plains or in open country were much darker than those who lived in the forests. You can see why that would be so. The Indians were not really red, as some people think, but sometimes the bright sun made their skin look reddish.

In some ways the tribes were alike. Their hair was straight and black, though often the sun faded it to a dark brown. Both men and women let their hair grow long. Some Indians braided their hair. Other Indians let the hair hang loose. The Hopi women of the South put their hair up on their heads with big rolls over their ears. These rolls of hair were supposed to look like a squash flower,

which is the flower of the tribe. Some tribes greased the hair to make it look sleek and shiny. They thought this shiny look was very beautiful.



HOPÍ HAIRDRESSING

Indians were brown-eyed and their eyes were small. The Indians had a habit of keeping their eyes partly closed to shut out the bright light of

the sun and the smoke from the camp fires. Some people say the Indians got their small eyes from this habit.

The teeth of the Indians were very good. One reason for this was that the mothers would not let the children breathe with their mouths open. You know people who breathe through the mouth often have uneven teeth. Another reason why the Indians had good teeth was that they ate coarse kinds of food. Such foods are better for the teeth than rich, sweet foods.

Almost all Indians painted their faces with bright colors. Indian paint was usually mixed with grease. This grease protected the skin from the hot sun and from the wind.

The Indians used paint for another reason. They used paint because this was an Indian custom. It was an Indian custom to paint the face when a tribe was ready for war. Sometimes the Indians put on paint for their dances. An Indian also used paint to show that he belonged to a certain family or tribe. Even the women and children often painted their faces.

Each tribe had its own kind of moccasin. The moccasin was trimmed in a certain way. The same trimming was used on the blankets, the head-dresses, and on all the belongings of the tribe. A member of a tribe could be told by the design or trimming he used.

The tribes were proud to have their own designs and trimmings. The designs were passed down



MOCCASINS OF DIFFERENT TRIBES

from father to son. Each tribe wanted its younger members to learn to make the tribal design. In this way, a design was never lost by a tribe. To this day, certain tribes of Indians keep up the custom of having their own tribal designs.

You can see now that the Indian race did not look like any other race. You can also see that all Indians did not look exactly alike any more than white people look like one another today.

SOMETHING TO WRITE

Copy just the words which make you think of *real* Indians.

- | | |
|------------------------|-----------------|
| 1. Blankets | 6. Brown eyes |
| 2. Golden hair | 7. War paint |
| 3. Feathers and beads | 8. Silk dresses |
| 4. Bright colors | 9. Moccasins |
| 5. Shoes and stockings | 10. Good teeth |

Copy the *numbers* of the sentences that are *true*.

1. The Indians did not all dress alike.
2. All the tribes wore blankets.
3. They liked feathers and bright colors.
4. They had blue eyes.
5. The women were taller than the men.
6. Indian hair was straight and black.
7. The Indians put grease on their hair.
8. The Indians all had poor teeth.

CHAPTER II

INDIAN HOMES

Some Indians lived in the same kind of home all the year. But these Indians were those who lived where the winters and summers were about the same. Such homes were found in the South. They were made of the materials most easy to get.

The Pueblo Indians and some of the California Indians lived in the South. They made only one kind of house. Their houses were built of bricks made of clay, straw, and ashes mixed together with water. This mixture is called *adobe*.

Adobe lasts a long time. The walls are thick and this makes the houses very cool inside. The white man has been glad to learn from the Indian how to make adobe. Adobe houses are used today in these same southern parts of the United States.

The Pueblo Indians made the finest adobe houses. Some of these houses had many rooms. The roofs were flat and the Indians used to go



A PUEBLO VILLAGE

up on the roof when enemies came. Can you think of two reasons why they would be safer on the roofs?

The Seminole Indians of warm Florida made their houses of grass and leaves over a frame of branches. If you had seen these homes, you might have thought they were great beehives.

But the Indians of the East had the largest houses. The Iroquois tribes made what was called



AN IROQUOIS LONG HOUSE

a *Long House*. It was big enough for many families. Each Indian family had its own room.

The Long House was made of wide strips of bark. The bark was fastened to a frame of poles. This Long House was shaped like a long, narrow shed. Sometimes the house was half as long as one of our city blocks, but not much wider than a room in your own house.

A long hall ran down the middle of the house. At each end of the hall was a door. This door

was hung with blankets or skins to shut out the rain, the wind, and the cold.

Along the sides of the hall were the rooms for the Indian families. The walls of these rooms were made of skins sewed together.

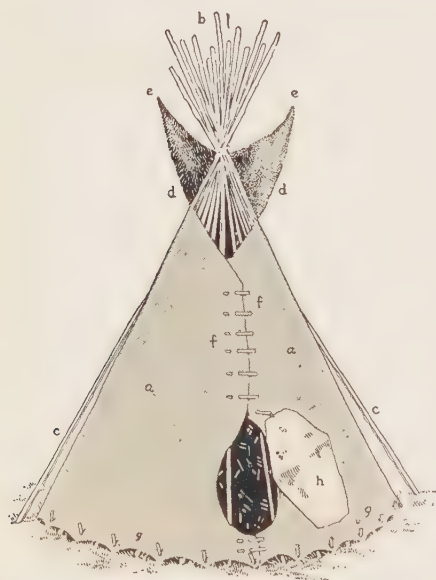
It was in the hall that the fireplaces were built for cooking. If a house had twenty rooms, there might be five fireplaces in the long hall.

There were no windows in the Long House. The smoke from the fires inside would have been very thick if the Indians had not made holes in the roof of the hall. Of course, when it rained, these smoke-holes had to be covered with pieces of skin.

How should you like to live in the same house with twenty families? Do you think your mother would like to use the same place for cooking that all the other mothers used? That is what the Indian mothers had to do.

Many kinds of houses were built by the Indians of the plains. These Indians could find other materials besides wood and clay. Some houses were of long, coarse grass; others were made of piled-up earth with part of the house under the ground.

But the Indian homes we think of most often were the tepees or the homes made of buffalo skin.



AN INDIAN TEPEE

a, buffalo skin cover; *b*, tepee poles; *c*, poles for closing smoke-hole; *d*, smoke-hole cover; *e*, flaps which close smoke-hole; *f*, place where tepee is sewed; *g*, pegs for fastening tepee to ground; *h*, door flap

Of all the Indian tribes, the Crow and the Blackfeet made the finest tepees. The skins they used were very white and their sewing was of the best. You will learn later how the Indians whitened or bleached the skins. You will learn how they sewed the skins together. These tepees were very large and tall. They were trimmed with curi-

ous paintings and drawings that the Indians liked.

It was real work to make a tepee. About twenty poles and twenty buffalo skins were needed. The poles were often twenty-four feet in length. When

the poles were put up, they would be about twice as high as your schoolroom.

After the bark was taken from the poles, three of these were tied together four feet from the top. The lower ends of the three poles were spread apart on the ground to hold the tepee in place. The rest of the tepee poles were fastened to these three.

The buffalo-skin cover had to be shaped to cover the poles. If the skins were too heavy to be sewed, they were fastened together with thorn and bone pins.

The cover had to be fastened to poles to keep the tepee firm. All around the cover, near the ground, the Indian women made loops of skin. The poles were run through these loops. Then stones and earth were put around the bottom of the skin cover. This gave the wind and the cold little chance to get inside.

Every tepee had a smoke-hole. It was above the door. Both the door and the smoke-hole could be closed with skins.

The Indians who lived in some parts of the United States had summer and winter homes. The

Sac and Fox Indians made their summer houses of bark. These houses had a door at each end and a high roof to make the inside cool. But in winter these tribes moved into another kind of



IS THIS A SUMMER OR A WINTER HOME?

house. The winter house was round with a round roof shaped like a dome. The sides and roof were made of mats woven from long, coarse grass. This house had but one door. You can see that the winter house was warmer and better built than the summer house.

Each tribe had one house which was finer than all the rest. Of course you know that this was for the chief. The Indians always gave their chiefs the best of everything.

CAN YOU DO THIS?

Write the number of each sentence. Then write the word that is left out. Each dash stands for a letter. This is the way your first answer should look:

1. South

1. The Indians of the ----- lived in the same homes winter and summer.
2. Adobe is made of clay, straw, ashes, and -----.
3. Many ----- lived in the Iroquois "Long House."
4. Each family had its own -----.
5. The walls were made of -----.
6. A tepee was made of ----- skins.
7. The ----- always lived in the best house of all.

CHAPTER III

INSIDE THE HOME

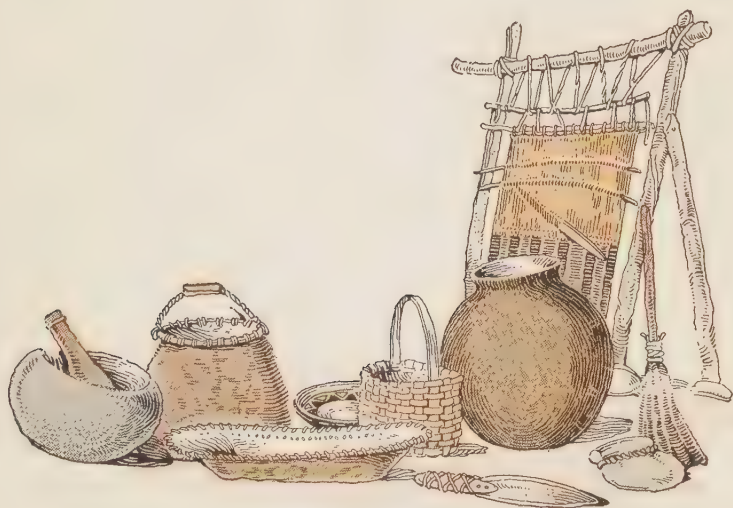
Perhaps you would like to find out how the inside of an Indian home differed from your home. Their one room would have seemed very small to



BELONGINGS OF INDIAN MAN

you. It was so small that the Indians had to plan a place for each thing. Even the little children had to learn to keep things in their right places.

In the middle of the home you would have seen a place dug out in the ground, and here the fire was always made. Near by was the pile of wood for the fire, and a sort of rack for drying clothes



BELONGINGS OF INDIAN WOMAN

and skins. Of course there was always a pole hung over the fire. This pole was used in cooking.

Around the edge of the room were the places to sleep. Each one in the family had his own place. Sometimes the Indians slept on the ground and used fur rugs in which to wrap them-

selves. But if a family stayed long in one place, a bed was built of woven twigs over a frame. Some Indians made a hammock of willow branches and covered this with a buffalo robe.



AN INDIAN CRADLE

The Indian woman always had one place for her cooking dishes and her sewing basket or bag. She had another place for the skins on which she was working. Her loom for weaving also had to have its place.

The food was stored away in bags, baskets, and boxes made of bark. The extra clothes, paints, and ornaments were also kept in the room.

Of course there must be something with which to clean the house. The Indian mother always kept a bird's wing to sweep the fireplace. Besides this, there was a broom made of coarse grass and twigs.

The weapons were given the best place because

Indians thought a great deal of their weapons. Tools were hung up out of the way on poles.

We must not forget the cradle for the baby. You may be sure there was always a place to hang the cradle,—baby and all

Some of the cradles were very beautiful because the Indians were proud of their little babies. All kinds of materials were used,—skins, matting, woven twigs, boards, and dug-out logs. Baskets and hammocks were also used for cradles.

The Indians had no chairs, but sat on the ground or on the beds. Each one always had to sit in his own place.

If a visitor came, he sat in a place of honor facing the door. Many white people did not know of this custom. The Indians often thought white visitors rude because they sat in the wrong place.

Draw a plan of an Indian home, showing where things were kept on the floor. Be sure to put each thing in the right place.

Below your plan, draw and write the name of anything else found in the home.

CHAPTER IV

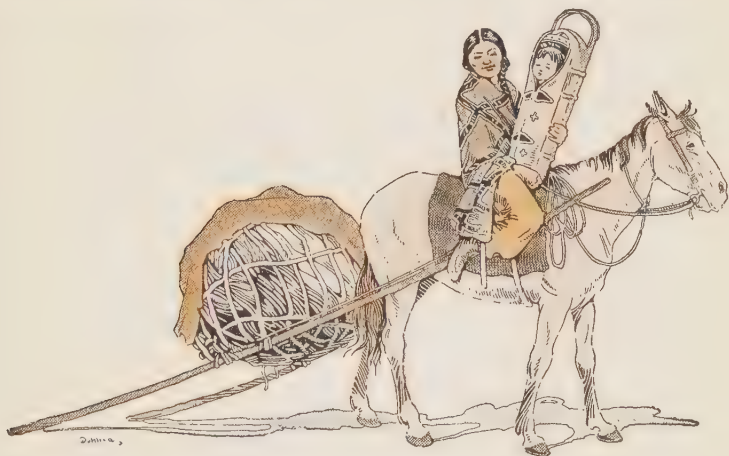
MOVING AN INDIAN CAMP

A tribe could not always stay in the same place. It might leave because the food became scarce. Often the winter grew so cold that some of the Indians had to move south or they would freeze to death. Sometimes an enemy tribe would come and drive a whole village of Indians away from their camping place.

It was no small work to move a whole tribe of Indians with their tepees, their horses, and all their belongings. First, the tribe chose its leader. This leader must be wise and brave. He must know the country, the trails, and where to find water to drink. He told the tribe how far it should travel each day, and he picked out the camping place at night.

You will think it strange that the men let the women do the hard work of moving. But in most

tribes all the things in the home except the weapons were owned by the woman. She had to take care of her own things, and the men had to guard the line of march and to hunt for food. Can you



AN INDIAN SQUAW MOVING HER FAMILY

see why the women, the children, the old men, the horses, and the dogs did the hard work of moving?

When the leader gave the signal, all the tepees were taken down. Then the tepee poles were placed in two bunches. A bunch was tied to each side of a horse. One end of each bunch of poles was left to drag on the ground. Why do you suppose the Indians let the poles drag in this way?

Over the poles was put the tepee cover. On top of the cover were placed all the belongings, the food, and the babies.

Sometimes the little children were put in cages at the very top of the load. Do you not think that would have been a queer sight?

All Indians did not have horses. Then the load had to be carried by the women and the dogs. Indian women learned to carry very heavy loads. They could march far in one day. And at night they had to unpack, to cook the food, and to help put up the tepees.

When the leader came to the place he had picked out for the night, he gave a signal. Each family always had a certain place in camp. The signal meant "Find your places."

After each family had found its place to camp for the night, the leader gave a second signal. At once each load was unpacked. The tepees were put up with the help of the women and the old men.

After the tepees were up, the women began to cook the supper. The men tended their horses and

hunted for game. The hungry children scurried to and fro after wood for the fire.

The supper must have tasted good after the long day's march. It must have felt good, too, to roll up in a blanket and go to sleep. The tired horses rested. And very soon all was quiet for the night.



WHAT ARE THESE INDIANS DOING?

An Indian camp was made in one, two, or three circles,—one inside the other. The horses were put in the inside circle when there was danger near.

The camp fires were outside the outer circle. These fires were to light the land around the camp and to keep wild animals away.

Did you ever try to look through a bonfire to see what is on the other side? If you have, then you may know that it would be hard for enemies



ON THE MOVE

to look through a circle of camp fires and see what was going on inside the camp.

Of course when the Indians were marching, scouts were sent ahead to watch for danger. At night other scouts guarded the camp while the tribe slept. There were many dangers by day and by night. The Indians were always on the lookout.

Can you copy these sentences and put in the words that are left out? Look in the book to be sure you spell the words correctly.

1. The Indians moved when _____ was scarce, when _____ was _____, and when _____ came.

2. The leader must know the _____ and where to find _____.

3. The hard work of moving was done by the _____.

4. The men had to _____ the line of _____.

Can you draw a plan of an Indian camp? Put the horses, the tepees, and the camp fires where they belong.

Will your camp be built around a circle or a square?

CHAPTER V

INDIAN FOOD FROM LAND AND WATER

When they needed food the Indians found that nature was their best friend.

Did you ever stop to think what you might have got from the land if you had lived in early Indian days?

The Indians learned to use all kinds of roots, many of which we should think could not be eaten. They found some kinds of vegetables growing wild. They planted other kinds of vegetables in their gardens.

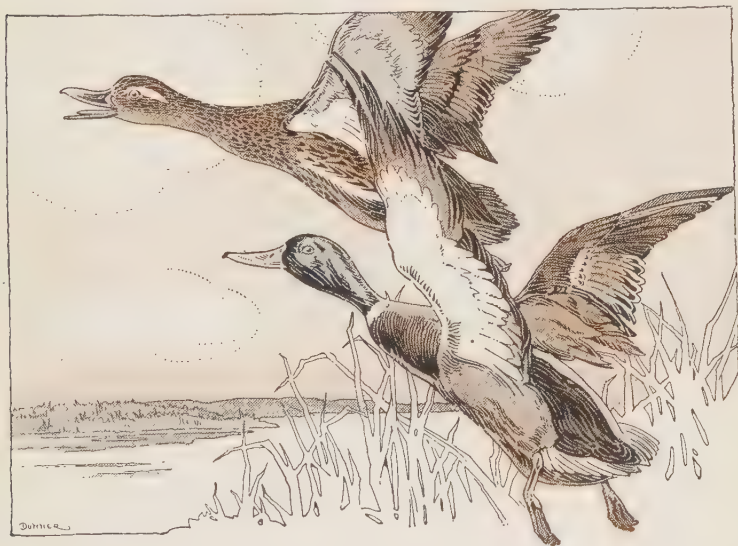
From trees the Indians got nuts, fruit, and sap. They even made soups from the bark of trees.

Besides all these foods, the land gave the hungry people many animals and birds for meat.

If you lived near the forests and plains, your food would not be the same as that of the Indians who lived near the dry deserts. You would have many

more kinds of food on the plains, because there would be plenty of rain to make plant life grow.

The Indians of the plains and of the forests cooked the roots of the wild turnip, certain lilies,



WILD DUCKS

wild parsnip, and sweet potatoes. Probably the Indian gave the white man the first sweet potato he had ever tasted.

Many of these Indians of the plains planted gardens near their villages. In the gardens they raised peas, pumpkins, squash, beans, wheat, and

Indian corn or maize. The white man had never seen corn until the Indians gave it to him. They showed him how to plant and care for the corn.

Wild berries grew all over the United States just as they may be found growing today. Near some of the swamps could be found wild cranberries and huckleberries. In certain other places wild strawberries, raspberries, and gooseberries grew.

The Indians of the plains had one kind of food which no other Indians had. That food was buffalo meat. The buffaloes lived in great herds on the plains.

Other kinds of meat much liked by all Indians were deer and bear meat. They cooked and ate rabbits, squirrels, and birds. These were found near the forests. Wild turkeys and ducks were also eaten. Their eggs were much liked by the Indians.

The Indians who lived near the rivers, lakes, and oceans found many kinds of fish, clams, and turtles. These tribes ate the eggs of fish. They also made oil from some kinds of fish.

Wild rice was gathered whenever it could be found near lakes and swamps.

The Indians of the deserts ate what they could find for food. They used the roots of the cactus and the camas plants in every way they could think of. They even ate grass and leaves. Water



A WILD TURKEY

was so scarce that the desert tribes had to carry for many miles all the water they used. We cannot understand why Indians chose to live in a place where it was so hard to get food.

Sometimes, when there was no rain for many

weeks, the Indians of the warm places nearly starved. Then they would eat grasshoppers, ants, and anything else they could find. The California



AN INDIAN WOMAN HUNTING HERBS

Indians dried grasshoppers and pounded them into a fine meal. They thought this kind of meal very good to use in food.

Perhaps you are learning that Indian life was not always easy. Do you think that you would

have liked to change places with a little brown-eyed Indian boy or girl?

Make a list of the foods the Indians could have found near *your* home.

Make a list of the things they could have planted.

What three things could they not have found near your home?



DESIGN FOR POTTERY

By Antonio Rosetta, Santo Domingo Pueblo

CHAPTER VI

INDIAN HUNTING AND FISHING

I. HUNTING

The Indians had to hunt and to fish. Even the children learned to do these things as soon as they were old enough. Without hunting and fishing, many tribes would have had little to eat.

Some Indians were so quick that they could catch animals with their hands. Other Indians dug a hole or a pit and covered it with brush and grass. When an animal fell into this pit, the Indians rushed out from their hiding places to kill it.

The Indians had many kinds of traps. Some traps were made so that an animal could go inside for a piece of bait put there to tempt him. As soon as the bait was touched, it would loosen a string, and down would fall a heavy stone or a sharp knife and kill the animal.

Other hunting traps had doors opening into a pen, a cage, or a pit. Of course the Indians put bait inside the door. When an animal once got inside,



WHICH KIND OF TRAP IS THIS?

the door would shut. Then, no matter how hard he tried, the animal could not get out of his prison.

There was another trap which was a cruel one. Inside this trap the Indians would hang some bait. When an animal tried to eat this bait, a hook fell and caught him. Sometimes, instead of the hook, a noose came down around the animal's neck.

The more he tried to get away, the tighter the noose pulled and choked the breath out of him.

The last trap was a cruel one because it usually made the animal suffer a long time. But you must



HOW DOES THIS TRAP WORK?

remember that the Indians had to get their food in any way they could. Often in the winter there was little food except meat. The winters brought such cold and hunger that some Indians died before spring came.

The Indians did not always hunt with traps.

They often hunted with dogs. They used bows and arrows. They threw spears.

Sometimes the Indians set the grass on fire. Then the rabbits and the small animals hiding in the grass ran out to get away from the smoke. The Indians and their dogs were waiting to kill all the little animals they could.

The Indians found many kinds of animals to kill. There were deer, bears, wolves, squirrels, and raccoons in the woods.

Nearer the mountains the elk, bison, mountain goats, antelope, and sheep lived.

But the animal of the plains was the big buffalo. There was no other hunt like the buffalo hunt. Twice each year a tribe hunted buffaloes,—once in summer and once in winter. The Indians spent days in getting ready. Even the women and children went along.

All the food, belongings, and tepees were taken, too. Sometimes the tribe marched for days and days before the men on lookout saw a herd of buffaloes. If the Indians marched for too many days, they became tired and hungry.

Then the men held a Buffalo Dance. The hunters dressed up in the skins and the horns of buffaloes. They danced while music was played and songs were sung. They made believe that they



DRESSED FOR THE BUFFALO DANCE

were buffaloes. The people thought that the Buffalo Dance would bring the animals. Sometimes the hunters danced for days.

When a buffalo herd appeared, the hunters became very careful. They crept up in a long line. They tried to hide in the grass and the low bushes. The hunters must not be seen until they

were close enough to catch the herd if it should start to run away.

At a signal from their leader, the hunters charged, shooting arrows and trying to kill all the animals that they could. A good hunter might kill as many as four buffaloes during the hunt.

It took a strong bow to shoot an arrow that would kill a buffalo. The Sioux and Crow tribes made bows strong enough to shoot an arrow right through a buffalo.

After the hunt the feast began. If a tribe was very hungry, the buffalo was skinned and cut up right away. The buffalo skin was laid wrong side up in a hole in the ground and filled with water. The Indians heated stones and dropped them into the water until it boiled. The meat was put in the hot water to cook.

Usually the buffaloes were skinned, cut up, and taken back to the camp. The women stretched the skins to dry. Some of the meat was cut into strips and hung up to dry for use in winter. Part of the dried meat was mixed with dried berries and herbs. The meat, berries, and herbs were pounded



THE BUFFALO HUNT

together into a mixture, called pemmican. The Indians liked pemmican as well as you like candy. You will hear more about pemmican later.

II. FISHING

Some of the ways used to catch fish were the same as for catching animals. The Indians liked to spear fish. But they also used nets, hooks and lines, and baskets.

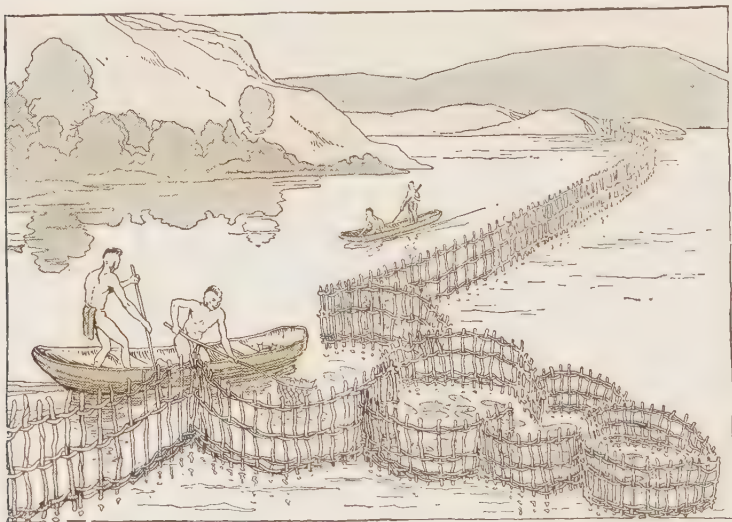
The Indians used traps in fishing. But of course a fish trap was different from an animal trap.

One kind of ocean trap was made of wattles, or wooden stakes, which were driven into the ground under the shallow water near the shore. The wattles were tied together at the top except in one place. This place was left open for the gate.

You may have heard about the ocean tides. As the tide comes in the water creeps up higher and higher on the beach. Many fish come with the high water close to the shore. Some of the fish would swim inside the gate of the wattle trap. Before the tide went out, the Indians would close the gate. Many fish were left inside the wattle

fence where they could be easily seen and caught in the shallow water.

Nets and hooks and lines were used much as they are used today. But the Indian had no fish



HOW DOES THIS TRAP WORK?

or game laws as we have. He did not kill wild life for sport. He hunted and fished in order to have food and furs. When an Indian killed animals and birds, he used nearly every part of them,—even the horns and hoofs, the beaks and the claws.

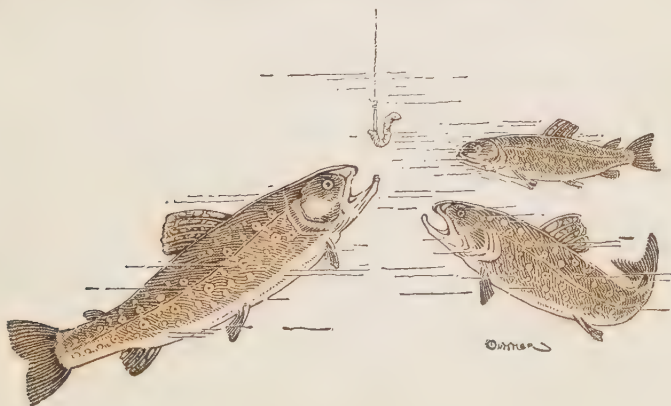
SOMETHING TO WRITE

Write the number of each question.

After each number, write "Yes" or "No" to answer the question.

You may read the story again to make sure of your answer.

1. Did the Indians have to hunt and fish?
2. Were all traps cruel?
3. Did the Indians ever die of hunger?
4. Was the buffalo easy to hunt?
5. Are some of our ways of catching fish like those of the Indians?
6. Do we have any laws about catching fish and wild animals?
7. Did the Indians have any such laws?



CHAPTER VII

RAISING FOODS

People do not usually think of the Indians as farmers or gardeners. But almost every tribe raised some kind of crop. Even the Hopi and the Pueblo Indians who lived in the dry desert used to carry water a long way so that they might have gardens.

About the only Indians who did not till or farm the soil were those along the North Pacific Coast. These Indians liked best the food that comes from the water.

When the white men first came to this country, they found beautiful fields of the Indian corn, or maize, orchards of fruit trees, and fine gardens. This was the first time the white people had seen maize.

Indian corn was grown everywhere. The women and children did all the work of raising the corn. They often had to clear the land by cutting or

burning down the trees. The Indians used to tell the white men that when the leaf of the white oak tree was as large as a mouse's ear, it was



WHAT IS THE INDIAN WOMAN DOING? HOW IS THE BOY HELPING?

time to plant the corn. Do you know what time of the year that would be as we tell time today?

After the ground was cleared, it had to be hoed. You would have thought the women used queer hoes. Sometimes they used the shoulder bone of an elk or of a buffalo. Another kind of hoe was just a big clamshell fastened to a stick.

Next, the women would dig a hole, put in some corn seed, and perhaps a dead fish, and some shells or ashes. The Indians said that the fish made the ground rich and that the shells and the ashes would keep out the weeds.

Some of the Indians of the South and of the West raised wheat. But this was after the white man came. It was the white man who brought wheat to the Indians.

You would have thought that the Indian way of threshing wheat was slow work. First, the stalks of grain were laid on a floor of clay or skins. Then the children, the women, or the ponies, if the Indians had any, walked over the stalks until the grains of wheat were knocked off.

Next, the empty stalks were taken away. The chaff, the wheat grains, and the dirt were left. All this was tossed up in the air in order that the wind might blow away the chaff and dirt. Nothing was left after the threshing except the clean grains of wheat. These were put away in baskets and saved for later use.

The wheat and the corn were sometimes put

into granaries. Indian granaries were little houses made of bark, matting, skins, or wood. The granaries were put up on stones or on stakes to keep the grain safe from animals and floods.

The Indians used to harvest the wild rice that grew in swamps around the Great Lakes of the United States. The women would go out in canoes along the swampy shores. One woman would paddle a canoe while another woman would pull the stalks of rice over the side and shake the grains into the boat. The Indians near the wild rice swamps still harvest wild rice today.

Indian gardens were usually planted along a stream near the village. In the garden, beans, squash, pumpkins, melons, and sweet potatoes might have been planted.

Sometimes a tribe of Indians would come in the night and steal the grain and vegetables from another tribe's garden. Then the Indians who had been robbed must go hungry unless they were able to find wild food and game. Some tribes used to guard their gardens day and night during the harvest time.

SOMETHING TO CORRECT

Copy the sentences below and leave out any words which tell something that is not true.

This is the way to write the first sentence:

1. The Indians had gardens.

1. The Indians had (stores, gardens, windmills, autos).
2. The (Hopi, Pueblo, Atlantic Coast, North Pacific Coast) Indians did not till the soil.
3. The Indians showed the white man (lemons, dates, maize, oats) for the first time.
4. The Indians made hoes of (bone, iron, wood, shell).
5. The gardening was done (by the men, by the women, by machines).
6. The Indians of the (North, South, East, West) raised wheat.
7. They threshed the wheat by (shaking, pounding, walking over) the stalks.
8. They built granaries in which to put (horses, tools, traps, wheat).
9. Wild rice grows (in sandy soil, in forests, in swampy land).

CHAPTER VIII

FINDING SUGAR AND SALT

I. SUGAR

Most people like foods that taste sweet. The Indian wanted sweet things to eat, too.

We get our white sugar from beets and sugarcane. Most Indians grew neither of these. So they did not have white sugar.

But the Indians gave the white man maple sugar. This kind of sugar is as good as candy.

All the Indians who lived near hard maple trees had maple sugar. Making the sugar in the spring was great fun for the Indian children. They always went along to the woods to help in maple-sugar time.

When the spring sun warms the earth, the sap in the trees begins to run up from the roots through the tree trunk and out to the ends of the branches. The sap of the hard maple is sweet



NAME EVERYTHING IN THIS PICTURE. WHAT STORY
DOES IT TELL?

and there is much of it. Part of this sap can be taken without hurting the tree.

This is the way the Indians got the sap and made it into maple sugar. This is also the way they taught the white man to make sugar. First, a little cut, or gash, was made in the tree trunk. The cut was placed about as high from the ground as a man's waist. It had to be made when the sap began to run up into the branches. Usually the snow was still on the ground.

Next, a little V-shaped trough was put in the gash. The maple sap ran out of the gash into the trough. Under the trough was hung a birch-bark bucket. The sap dropped into this bucket. How the children must have watched to find the first bucket full of sap!

Big fires had to be built for cooking the sap. The Indian children ran here and there bringing wood. They had to find enough wood to last for several days because the sap must boil and boil before it becomes cooked into sugar.

After the fires were ready, large stone kettles were filled from the buckets of maple sap. Two

notched stakes were driven into the ground on opposite sides of the fire. A pole was placed across the notched ends of the stakes. Then the kettle of sap was swung on the cross-pole just over the fire.



TELL WHAT EACH PERSON IS DOING

The women took turns keeping the fires going, bringing the buckets of sap, and stirring the sap so that it would not burn. Some of the sap was to be made into thick maple sirup and some into maple sugar.

Now came the time that the children liked best of all. The sirup must not get too thick. It had to be tested just as any candy is tested to see if it is cooked enough.

To test the sirup the Indian mother took a long-handled shell or horn spoon. She dipped up some sirup and poured it right on to the snow. If the sirup was cooked enough, it would harden like candy.

How good it looked on the white snow! The children could hardly wait for the sirup to cool. The Indian mother dipped into the kettle again and again. In a few minutes the sirup was hard enough to eat. Then you should have seen the children rush to eat the soft, sticky maple candy. It was almost like our taffy. And how the Indian mothers laughed at the fun!

But the good time was soon over, for there was much work to do while the sap was running. The sirup had to be boiled still more until the maple sugar formed. Then the sugar was cooled and made into cakes or balls. These cakes of maple sugar were put away in birch-bark baskets or boxes made by the Indians for this purpose. The baskets were wrapped in more layers of bark or in skins to keep the sugar dry when the warm days came.

The supply of sugar had to last a year. You see there were no more chances to get sugar until the next spring.

II. SALT

The Indians got salt in a very different way from the way in which they got their sugar. Their salt might come from any of four places,—the ground, salt-water springs, salt lakes, and the ocean.

The Indians who lived in the part of the United States that is now Nebraska and Arizona dug their salt in lumps out of the ground. This is what we call rock salt. Today we find rock salt in the same places where the Indians used to find it.

The rock salt was pounded until it was very fine. The Indians put the salt into bags and saved it to use in their food.

Indians used to travel many miles to get salt. They traded with each other for it. Some tribes made rules that when Indians were carrying salt from one tribe to another in their trading, they were never to be harmed.

Perhaps you have heard of Salt Lake in the state of Utah. Many Indians made trips once a year to this lake to get their supply of salt.

In other parts of the United States there were salt springs to which the Indians came. And the Atlantic and the Pacific oceans gave salt to the Indians of the coast.

It was not so easy to get the salt from salt water as it was from the ground. In the south, where the sun is very warm, the Indians made holes or pits in the hard earth and filled these holes with salt water. The hot sun shone and acted like a fire. Its heat drew the water into the clouds and left the salt in the holes.

The Indians near the seacoast boiled the salt water of the ocean until all the water was boiled away. Only the salt was left. These Indians could always find plenty of wood for a fire.

Some Indians did not use salt. They thought it was wrong. They called salt *tabu*, which is like our word "taboo." It means something which one cannot have or cannot do.

When the Indians could not get salt, they used

other things. Sometimes they burned dried grass and saved the ashes. These ashes made a kind of lye which tasted salty.

Of course you can see that the Indians did not use nearly so much salt and sugar as we do. Salt and sugar were too hard to get in those days. Perhaps that is why the Indian was so well and strong.

SOMETHING TO DRAW

Draw three pictures to show

1. The time of year when the sap begins to flow.
2. A maple tree with the sap running into buckets.
3. The sap being boiled into sugar.

SOMETHING TO WRITE

1. Write down four different places from which the Indians got their salt.
2. From which place was it easiest to get salt?
3. Did all Indians use salt?
4. Did they use as much sugar as we do?

CHAPTER IX

PREPARING THE FOOD

I

We know the Indians ate such raw foods as berries, fruits, nuts, and bark, especially the sweet inside bark of the hemlock and spruce trees. Some Indians liked a kind of raw food that you would not like. This food was raw liver.

The Indians dried meat, fish, corn, and all kinds of vegetables. You might have seen these hanging up to dry around any Indian camp in summer.

Some foods were crushed into meal. The meal was not made by machines as it is made today. Instead, Indian women took hard stones and pounded into meal all kinds of dried seeds, corn, nuts, berries, and meats.

Some Indians used grinding-stones, which were flat stones with rough surfaces. When the women worked at this grinding, they put the grinding



TELL FIVE THINGS ABOUT THIS PICTURE

stones on a blanket. The blanket caught the grains and kept them clean.

Almost all Indian women used a stone mortar and a pestle. The mortar was a round stone with a hollow place in the top. The pestle was another round stone which fitted into this hollow place. The Indian women put seeds or grain into the mortar and pounded or turned the pestle this way and that until the meal was ground fine.

Much of the dried or crushed food was made into hard cakes that were put away in bags and baskets to be used in soup during the cold winter.

The Indian women cooked food in many ways. They usually gave hot food to the family once a day. This was the one big meal of the day.

Sometimes in cooking, the Indian mother put wet clay or leaves around vegetables, corn, fish, birds, and meat. Then she put these in hot ashes, built a good fire on top of the ashes, and roasted the food until it was done. Do you know that if you have plenty of hot ashes, you can roast potatoes or corn in an hour?

When the Indians wanted to broil food, they

put the meat on sharp sticks and kept turning the sticks around in order to broil all sides of the meat.

It was hot work to sit so long in front of a fire. And if one was not careful, the meat would fall from the sticks into the fire and be burned.

After a buffalo hunt, great pieces of buffalo meat were sometimes roasted in this way by the young Indian men. They laughed and told stories while the meat was cooking. When the meat was done, the young men would cut off long, juicy strips and eat them. This feast probably tasted as good to an Indian as a birthday cake and ice cream taste to you.

II

Indian women made soup nearly every day. They put meats and vegetables in it just as we do. In the woods, they gathered herbs and roots for flavoring the soup. Sometimes berries or meal were put into the Indian soups.

Some of the tribes did not have kettles which could stand the heat of a fire. These tribes boiled their food with hot stones. They put the stones in the fire until they were very hot. Then with

pincers made of sticks the Indian women lifted the hot stones and dropped them into the kettle of soup. The women kept putting in hot stones and taking out the cold ones until, at last, the soup had boiled enough.

Smoked meat and fish were thought to be very good, too. First, the meat or the fish was dried by



HOT STONE BOILING

the fire or by the sun. A fire was built and wet leaves or brush were spread over it to make it smoke. The food was then hung in the smoke until it tasted smoky enough to suit the Indians.

Fish was eaten by nearly all Indians. But the Apache and Navajo tribes would not touch it. They thought it wrong to eat fish. So they called fish *tabu* just as some Indians called salt *tabu*.

The Indians were very fond of corn, or maize, and cooked it in many ways. Sometimes the maize

was eaten green. But more often it was roasted, boiled, dried and ground into meal for bread, or else it was parched. Parched corn is good. To parch corn you shake it like pop-corn over the



DRYING MEAT

fire. But Indian maize will not pop. It just puffs up and gets dry and crisp.

There is an Indian food which we like today. We have to thank the Indian for showing us how to make it. Do you know that when you eat beans and corn cooked together, you are eating what the Indians called *succotash*?

One of the favorite vegetables with the Indians of the plains was the Indian turnip or *prairie*

potato as it was sometimes called. To get this vegetable, women went out on the plains with pointed sticks and dug up the roots.

Nuts were eaten raw, or roasted, and ground into meal. The California Indians made meal from acorns, which, as you know, taste very bitter. They dried and ground the acorns and spread out the acorn meal. Then the meal was covered with water and left for a time. The water took away the bitter taste and left a sweet meal which was very good.

But pemmican was the very best food of all. It was made of dried buffalo or reindeer meat or of fish. With this, the Indians put dried berries, fat, and sometimes herbs. Day after day these were all pounded together until they were well mixed and dry. Then the mixture of pemmican was pressed into balls and put into skin bags in order to be kept dry.

Pemmican could be kept four or five years. It was always carried by the Indians for food. Pemmican tasted very good. It was very strengthening when other food was hard to get.

We have not said anything about the way the Indians baked food. When they could get clay for making ovens, the baking was done in ovens. The Pueblo women had very good ovens. But



A PUEBLO OVEN

other Indians baked on flat stones under which a fire burned and baked food placed upon the stones.

The Indian women made bread by mixing the wheat or corn meal with water. They spread the dough on the flat baking-stones. Under the stones they kept a slow, even fire. Sometimes the bread was baked in a great sheet. It had to be turned over like a pancake to keep it from burning. But

sometimes the bread was rolled in a long roll, then baked and eaten that way.

When the Indians used an oven, they made the dough into loaves. On the floor of the oven they



A BAKING STONE AND OLLA

made a fire which they kept burning until the oven became very hot. Then the Indian women took out the ashes and the coals and put in the loaves of bread to bake. The women kept the heat of the oven in by closing the opening with a stone.

The bread made in such ovens tasted good to the Indian children. Do you know how your bread differs from that the Indians ate?

You can see that the Indians boiled, baked, and cooked as your mothers do today. But what would your mother think if she had to use the kind of fires and ovens the Indian used? Do you see how an Indian mother ever found time to rest?

Sometimes we outline what we read in order to remember it better.

This is the way to outline the chapter you have just read. Copy what you see below and fill in the blank spaces. Look in the book to be sure of your spelling.

WHAT THE INDIANS ATE

I. *Raw foods*

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

II. *Dried foods*

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

III. *Crushed foods*

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

IV. *Roasted foods*

I. _____

3. _____

2. _____

4. _____

V. *Broiled food*

I. _____

VI. *Boiled food*

I. _____

VII. *Smoked foods*

I. _____

2. _____

VIII. *Baked food*

I. _____



DESIGN FOR POTTERY

By Deigo Rosetta, age ten, Santo Domingo Pueblo

CHAPTER X

MAKING A FIRE IN THE INDIAN WAY

When the white man first came to this country, he was surprised at the many ways the Indians knew of making a fire. Matches had never been heard of in those days.

Rubbing dry sticks together was a very common way by which the Indians made a fire. The sticks were flat on one side. When these flat sides were rubbed lengthwise very fast, the wood became hot enough to smoke and to catch fire.

You have probably tried another Indian way to get fire. Did you ever strike two hard rocks together to make a spark fly out? The Indians would pile up some dry tinder and then strike the rocks so that the spark would fly right into the pile of tinder. They could make a blaze in no time.

Perhaps you are wondering what tinder is. You

call it kindling. For tinder you use paper, shavings, and fine wood. The Indians used dry leaves, twigs, and dried grass for their tinder. Often the Indians carried some around with them in a little box.

But the Indians had still other ways of making fire. They used all kinds of drills made of two pieces of wood. One piece was just a flat block of soft wood with several little holes bored in it. This was called the hearth. The other piece, or the drill stick, was shaped like a good-sized lead pencil with a sharp point. This drill stick had to be of hard wood. The sharp end fitted into the holes of the hearth and rubbed when it was turned.

When the drill stick was turned very fast, the edges of the holes became very hot. If a little tinder was put around the hearth hole, the tinder would soon begin to smoke and then burst into flame.



THE PALM DRILL

Which is the drill stick? Which piece is the hearth?

This was the simplest kind of fire drill. It was called a palm drill because the Indian got down on his knees and turned the drill stick between the palms of his hands.

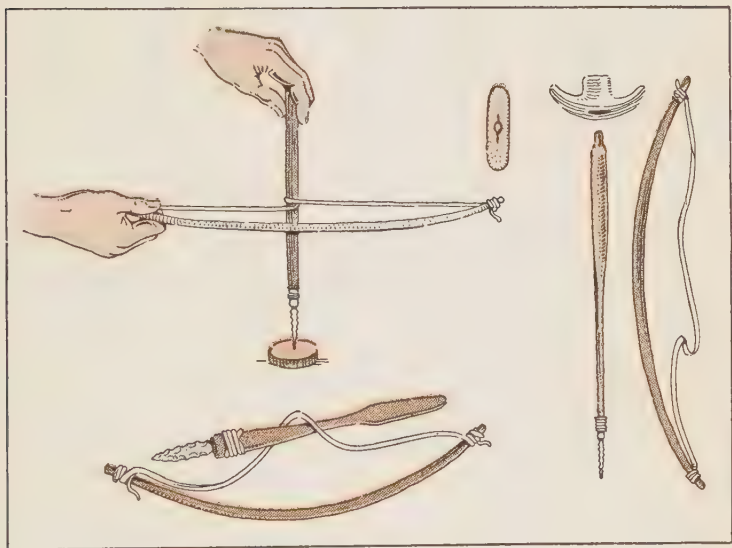
The strap drill was made like the palm drill. But it was not worked like the palm drill. The Indian wound a skin strap around the drill stick two or three times. Then he held the upper end of the stick against his chest and pulled the ends of the strap back and forth with his hands. This made the drill turn around very fast in the hearth. Sometimes another man helped by putting the palm of his hand over the top of the stick to hold it steady.

Another kind of drill was worked by a small bow. This kind was called a bow drill. The string of the bow was loose enough to be wound around the drill stick twice. The Indian held the top of the stick with his left hand. Then he pulled the bow back and forth until the tinder on the hearth stick became hot enough to blaze. Such a drill was much easier to use than a strap drill.

If you try to make fire in these ways, you must remember that the hearth is always of soft wood

and the drill must be hard. Can you think why this is necessary?

And you must not suppose it is easy to learn to make fire with a drill. The Boy Scouts today



THE BOW DRILL

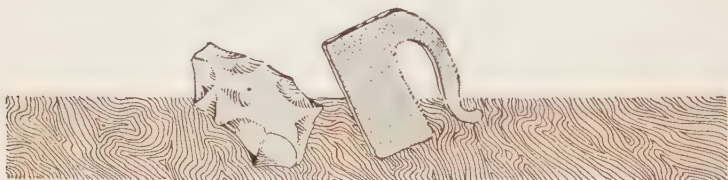
How does this drill work?

can make fire as the Indians made it. The Boy Scouts race to see who can make the first flame. Sometimes they can make a flame in less than one minute.

When the white man first came to this country

he did not have matches. He brought an easier way to make fire than any that the Indians knew. The white man used flint and steel in his way of making fire.

Flint is one of the hardest of rocks. It is so hard that it will make a good, big spark when the flint is struck sharply against a piece of steel.



THE WHITE MAN'S FLINT AND STEEL

Of course the Indians had to get the steel from the white man. They had not learned how to make steel from iron. They used only the minerals to be found near the top of the ground; for the Indians did not dig mines as we do now.

Today the old ways of fire-making are used but little among the Indians. If you visit their camps, you will find them using matches most of the time. Some of the old people like to use the flint and steel, but the young men like the new ways.

The medicine men still use the fire drills when they are holding a ceremony. But they use flint and steel also because the old Indian customs are being given up for new ways.

Draw five pictures showing the five different ways in which the Indians made fire before the white men came.

When you finish, exchange with your neighbor. See if you can number each other's pictures correctly.

Use these names in numbering your neighbor's picture.

- | | |
|-------------------|----------------|
| 1. Rubbing sticks | 3. Palm drill |
| 2. Striking rocks | 4. Strap drill |
| 5. Bow drill | |

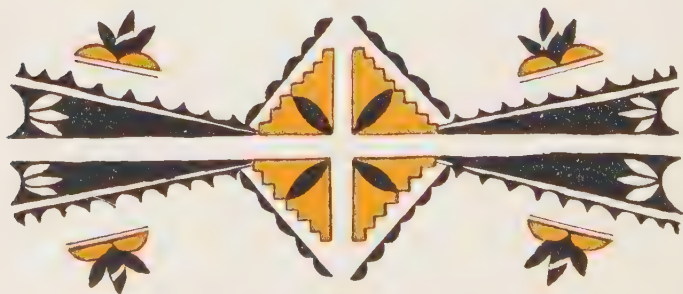
REVIEW LESSON

You may look in any of the chapters you have read in this book and find the answers to these riddles. Each dash stands for a letter.

Be sure to spell the words correctly.

Write one word which means the same as

1. Bricks of clay, straw, ashes, and water. (Y24)
2. Indian men who go in front of a marching tribe to watch for danger. (-Y24-)
3. A hole in the ground with bait in it, and brush and grass on top to hide the hole. (----)
4. The season when the leaf of the white oak is as large as a mouse's ear. (-----)
5. A clamshell fastened to a stick. (---)
6. Walking on the heads of cut wheat and tossing the grains in the air. (-----)
7. A little house put up on stones and stakes to keep the grain dry. (-----)
8. A round stone with a hollow place in the top. (-----)
9. Beans and corn cooked together. (-----)



DESIGN FOR POTTERY

By Ambrosio Coriz, Santo Domingo Pueblo

CHAPTER XI

INDIAN DISHES

People always try to have the kind of dishes they need. Let us see what the Indians needed and what materials they used in making dishes.

The Indians got their iron kettles from the white men. What could they have had before the white people came?

They used what man had used for hundreds of years,—stone. Think of the work in making a kettle out of solid stone! Of course one can find stones partly hollowed out by the water. How glad an Indian boy would be when he found such a stone! His mother could use it for a bowl if it was not too big. There were many things she could put in such a bowl.

There must be jars for holding water and for storing away seeds, meal, fruit, and many kinds of foods.

In almost every tribe the women and the children made the jars, bowls, jugs, and pitchers of clay. Often the mothers surprised the children



WHICH DISH MIGHT HAVE BELONGED TO AN INDIAN CHILD?
FIND THE SPOONS

by making a little bowl shaped like a rabbit, a turtle, or some other animal. It was fun for a little Indian girl to get such a present.

All these Indian dishes were made of stone, clay, or wood. The Indians made spoons from shell, bone, ivory, and horn. How should you

like to eat with a clamshell for a spoon, or use a bowl made from a turtle's shell? You would often drink water out of a gourd if you were an Indian and could grow gourds in your garden. Gourds would not break so easily as clay dishes.

Whenever Indians lived near forests of birch, they made the birch bark into boxes, baskets, platters, and large kettles. They made these dishes so well that they would hold water. To make the birch-bark dishes water-tight, the Indians used pitch from the gum of evergreen trees. The pitch was put over every seam and crack in the birch bark.

When birch-bark baskets and kettles were made water-tight in this way, they could be used for hot-stone boiling.

The Indians made clay dishes in many ways. Many tribes use these same methods to this day.

Usually the clay was mixed with sand, ground shells, or stone pounded to a powder. Then this mixture was softened with water and made into such a clay paste as is now used in making bricks.

One of the oldest ways of making bowls was on a form of wicker. You have seen chairs made of

reed or wicker. The Indians took reeds and wove them into the shape of a bowl. Then the clay mixture was put inside the wicker form, and the Indian women patted and pressed the clay until it was shaped smooth and round like a bowl.

After the bowl was partly dried, the wicker form was taken off. Then the clay must be baked or fired, as we say today. If the heat of the fire cracked or broke the bowl, all the work had to be done over.

The baking or firing was done in an open fire or in a very simple kind of stone oven. Of course the Indians could not bake clay as hard as we find it in our dishes.

The Pueblo and Mississippi tribes made the most beautiful pottery in this country.

Another kind of pottery was the coil-made pottery. To make this kind, the Indian woman first took a round, flat piece of clay for the bottom of the bowl. Then she rolled strips of clay between her palms until the strips were long and round. She coiled these strips around the bottom of the bowl and put them around and around on top

of each other until she had made the bowl as deep as she wanted it.

Of course she must wind the coils tightly together. She must be sure to keep the shape of the bowl even. When you try to do this, you will find



IS THE WOMAN MAKING A PIECE OF WICKER, COIL, OR FREE-HAND POTTERY?

that such a bowl is not easy to make. But the Indians could make beautiful bowls out of tiny coils of clay.

Such bowls lasted a long time. They could be painted inside and out with pitch-glue and cement. After this was done, the bowls would hold water. They were baked, too, to make them very hard.

Then they were ready to be used to hold hot water, soups, and food.

The hardest of all pottery to make was that which was done free-hand, without a mold of any kind. It was not possible to make hand-made pieces of pottery so perfect in shape as pottery made by machines today. But some of the bowls, jars, vases, and Pueblo ollas, or water jars, were very beautiful. White people are very glad to buy them today from the Indians.

You would have enjoyed watching the Indian women decorate the pottery. Sometimes they used nothing but their finger nails. In this way, they made all sorts of line designs in the soft clay.

The Indians used sticks to draw pictures and designs on the clay bowls before baking them. They often took these designs from nature. Flowers, animals, leaves, sun, stars, all these helped the Indian woman to plan her design.

The Indians also made stamp designs such as we use today in putting little patterns on butter.

But the most beautiful kinds of decorations were made in colors. The paints were put on with a

stick or a brush. The Indians had no paper on which to put the design. They had to paint right on the bowl as they thought out the pattern. Do you think it easy to take a round bowl and paint a pattern so that all the lines will be in the right place?

TEST YOURSELF ON THIS

There is one wrong word in each of the sentences below. It makes the sentence tell something that is not true. Can you find the wrong words?

Write the number of each sentence.

Write the wrong word after each number.

Then draw a line through the wrong word and write after it the correct word.

Your first answer will look like this:

1. ~~From~~ Stone

1. The Indians had iron kettles before the white men came.

2. Sometimes stones are hollowed out by snow.

3. The men made dishes out of clay.

4. They made pitch from the gum of the maple tree.
5. The clay bowls were always baked before the wicker forms were taken off.
6. The heat of the fire never broke the bowls.
7. Indian pottery is always as perfect in shape as that made by machines today.
8. The Indians often made their pottery designs first on paper.



DESIGN

By Rosalie Poytiano, Acoma Pueblo

CHAPTER XII

THE MAKING OF INDIAN CLOTHING

Indians did not wear so many clothes as we do. They made their clothes last a long time.

Indian tribes dressed to suit the climate in which they lived. In the warmer parts of the United States the Indian women wove cloth and made shirts, waists, and skirts of it. The Seminole tribe, who lived in what is now Florida, wore clothes of cotton cloth dyed in many colors.

The Pueblo Indians also wove cotton cloth, while the Indians of California wove cloth from grass and bark fibers. The children in warmer parts of the country wore very little clothing when it was hot. Men, women, and children went without moccasins most of the time in warm weather.

But if the weather turned cold, the Indians had warm blankets and shirts of soft deerskin to put on. In nearly all the tribes in the United States,

the women wore skirts and short leggings, and the men had long leggings like trousers. Women also wore belts, and their sleeves were not tight

and long like a man's sleeves.

Most of the tribes had moccasins and they wore leggings for protection against rough trails, snakes, thorn bushes, and the weather.

Indians were different from the white people in that each Indian man and woman made his or her own clothing. In sewing their clothes they did not use a bone needle because that would make too large a hole. The spines or leaves of the yucca plant are strong and sharp. The Indians of the

desert used these spines for needles. Thorns were sometimes made into needles by other tribes.

You are probably wondering what could take the place of a needle. Did you ever see a shoe-



AN INDIAN WAR-BONNET

maker or a harness-maker use an awl? This is what the Indians used. They punched tiny holes and then they put the thread through the holes.

The best thread was made from the tendons of animals. Do you know what tendons are? If you double up your fist, you can feel some tendons inside your wrist. They fasten your muscles to your bones and help the muscles when you work and play. Of course all these tendons are very strong, especially in animals.

Deerskin made the softest, prettiest clothing. The skin of the elk and of the moose is not so good for clothing. It is thicker and does not stand the rain so well. Buffalo skin is better for making winter leggings and robes than it is for making shirts.



AN INDIAN WAR-SHIRT

Some of the deerskin shirts had hours and hours of work put on them to make them beautiful. Besides the fringe on the edges, they were sometimes trimmed with shells, beads, feathers, quills, teeth, claws, and hair.

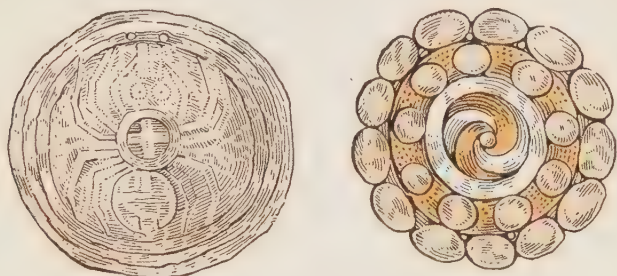
Indians who lived where they could get mountain or other sheep used the wool of these animals for blankets, robes, and shirts. Rabbit skins made beautiful robes. Some Indians used more than a hundred rabbit skins in making one robe or blanket. A rabbit skin is not easy to make up because it is thin and tender.

Squirrel skins are tougher than rabbit skins. Squirrel skins make good rugs. All kinds of animal skins were used for Indian clothing. Wherever there were furry animals to be trapped and hunted, Indians wore clothes of skins and fur. And these clothes were trimmed with the tails and claws of the animals.

Other very queer decorations were used by the Indians on their clothing. How should you like a skin shirt trimmed with the beaks of birds or the hoofs of animals? Do you think seeds sewed in

a design on your dress would be pretty? And should you care for rings of horn to decorate your clothes? Some Indians used all these trimmings and worked for hours on the decorations alone.

Do you know that the Indians wore locket? But the Indians called their lockets *gorgets*.



GORGETS

Sometimes instead of wearing his gorget around his neck, an Indian sewed it on the front of his shirt. Often these gorgets were of polished shells with very beautiful colors. Sometimes they were of copper decorated with a design.

The quillwork was one of the most interesting of all Indian decorations. It was used by nearly all but the California and other southern Indians. These tribes could not get the porcupine quills, for they could find no porcupines.

The Indian men used to go hunting for porcupines. The quills were brought back to camp and given to the women. The women usually did all the hard work of preparing the quills for use.



A PORCUPINE

First, all the quills must be sorted by size into three piles. One pile was for the longest and finest, another pile was for the shortest and thickest, and in the third pile, quills of middle size were put.

If any of these quills were not to be used right away, the piles were tied into bundles and put away in cases kept for this purpose.

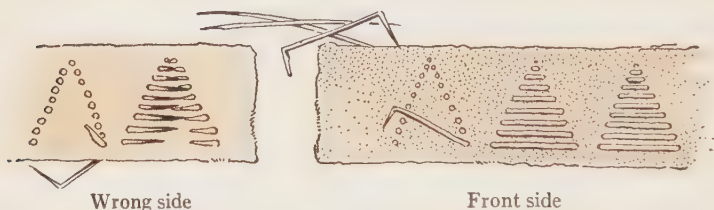
When an Indian woman wanted to decorate a shirt or a skirt, she picked out the quills she was going to use. Next she colored the quills by boiling them in hot dye. She always used one color at a time. The Indians did not mix two colors as we mix them for our paints and dyes.

While the quills were being dyed, the Indian woman, or, perhaps, the man, traced a design on the clothing to be decorated. This was done with a bone, a stick, a dull knife, or with a paint brush.

Now the quills must be made flat for sewing. When Indians used bird quills, they split them in two, all except the very tip. But they did not split the porcupine quill. Instead, one end was held between the teeth of the Indian man or woman and the thumb and forefinger were pressed along the quill many times until it was flat and smooth.

When the quills were all flattened, they were ready for the sewing. First, a hole was made in the design on the skin or the cloth. Then the

sharp point of the quill was pushed through from the back to the front side of the material. Next, the end of the quill on the back of the skin was bent back and pressed down so that it could not slip through the hole. Last of all, another hole was made opposite the first one, and the sharp point of the quill was again pushed through and bent



QUILL-STITCHES AND HOW THEY ARE MADE

back flat to the skin. This finished what was called a quill-stitch. It left both ends on the wrong side of the material.

If they put in long and short quills, they would have long and short quill-stitches. The quills were put so that there were spaces between them. It would not have been possible to have placed the quill-stitches in a design of circles.

Besides putting quills on clothing, the Indians used them to decorate pipes, tinder bags, cradles,

belts, moccasins, tobacco cases, workbags, horse blankets, and the cases in which the knife and paint stick were carried. Quill trimmings were used on birch-bark canoes too.

SOMETHING TO CORRECT

The words in these sentences are mixed up. See if you can put the words in their right places so that each sentence tells a fact.

1. South wove the cloth of the Indians.
2. Bright they colors cloth dyed the.
3. Did women the not men like dress the.
4. Thread the tendons best of made was.
5. Were porcupines into the piles of three quills sorted
6. The were of designs made quills.



DESIGN BY RUFINA CORIZ, SANTO DOMINGO PUEBLO

CHAPTER XIII

USING ANIMAL SKINS

You have learned that deerskins were best for clothing, that the white elk and moose skins were soft but too thick to wear, and that the buffalo hides made the best robes and blankets.

You know, also, that some of the other skins used by Indians were rabbit, squirrel, antelope, beaver, ermine, and the skins of large birds.

Perhaps you would have liked to watch an Indian woman to see what she did with the hides of the animals the men brought in to the camp or village. For it was the women who did all the work of dressing the animal skins.

Most of the work had to be done outdoors or under the shelter of trees or branches. Often many women worked together on an animal hide until they reached the place where the skins might be finished inside the tepees or lodges.



NAME THESE ANIMALS

There are two things that can be done to animal skins. This is still true today. The hides that are made into shoes, bags, and leather are *tanned*. Tanning skins means taking off the hair or fur, and then making the hide white or brown and soft for use.

The skins that are made into fur coats are not tanned. They are *dressed*. In dressing the animal skin, the hair or fur is left on.

The Indians prepared skins both by tanning and by dressing. The Indians had no machines like ours. They had only simple tools to use in treating the animal skins.

Let us see first how the tanning was done. To take off the hair, the skin was either scraped with a sharp stone, or else it was buried in ashes. You know there is lye in ashes and this takes off the

hair. If the hair is scraped off, the skin must be placed over a bed of moss or other skins. This keeps the scraper from breaking through and tearing the hide.

Of course the other side of the skin was not yet clean. All the fat and blood had to be taken off. To remove these, the hide was put over a log and scraped with a stone until the inside of the skin was as clean as could be.

Next, the hide had to be prepared so that it would always stay soft. For as soon as it becomes dry, a skin is likely to get stiff and hard. To soften it, the women made a paste of animal brains and liver and spread this on the skin for a few days.

This paste made the hide all dirty again. So again it was cleaned, but this time with oak bark or with a mixture of corn meal, eggs, and water.

The skin was now clean. But it was a little stiff because it had not been worked. To work the skin the women strung up a strong sinew from tree to tree. They laid the skin over the sinew. Then they pulled the hide back and forth.

Only one thing more was needed and that was



WHICH ANIMAL IS THE ERMINE?

to smoke the skin for several days over a fire of damp oak bark. This smoking kept the skin from getting hard when it was wet by rain or by snow.

Indian tanning was certainly hard work. But the Crow and the Blackfeet tribes could make skins so soft and so glistening white that they were like snow.

Dressing skins was even harder work, for the hair or fur must be kept from harm.

A hide from a big buffalo was large, heavy, and hard to manage. Two women usually worked together when dressing such skins.

When you think of all the uses the Indians had for skins, you will understand why the women were always working on some kind of hide. Besides using skins for clothing and beds, they stuffed pillows with hair, feathers, or moss. There were

all sorts of bags, from the medicine bag, which was an Indian's most precious belonging and of which you shall hear more later, to the bags for holding tobacco, salt, the sewing materials, and all kinds of small tools and household belongings.



WORKING THE SKIN

One bag of skins was called a *parfleche* and was used for storing away clothes, food, and bedding. The Indians used it as we use a trunk or a chest. Some *parfleche* cases were small, but often they were as large as a trunk.

Skins were also made into saddle blankets, into harness for horses and dogs, and into fish lines,



HOW IS THE ANTELOPE DIFFERENT FROM THE DEER?

cradles, and boats. From skins, too, the men made their shields and armor for protection in battle.

You will enjoy finding out a little later how the Indians wrote and drew pictures on skins. Some of these pictures tell interesting stories.

Of course there were many other uses for the skins. Every scrap was made into something. You may be sure the Indian women did not wish any of their hard work to be wasted.

1. Make a list of all the things the Indians made from skins. See which of you can have the longest list.

2. If you had been an Indian boy, what kind of skin would you have chosen to make a shirt?

3. Would you have tanned or dressed the skin for your shirt?

4. What kind of fur blanket would have been the warmest?

CHAPTER XIV

WEAVING BASKETS, BLANKETS, AND CLOTH

Almost every tribe did some kind of weaving. But all the tribes did not use the same sort of materials. They had to take what they could get from nature.

We find some tribes weaving with cotton and wool. Other tribes had nothing but strips of bark, grasses, the fibers of plants, strips of fur, or bird skins to use.

Some of the most beautiful weaving of all was done with beads. The Indians made their own beads, cutting and polishing them with simple tools.

Today machines can make thousands of beads in one day. How would it seem to you to work all day long making one bead? It is said that it took an Indian a whole day to make just one of the finest wampum beads. Of course these beads were very small and beautiful.

Belts, headbands, and all sorts of decorations on moccasins and clothing were woven of beads. Some of this weaving was done by hand. But often a simple loom was used.

Here, again, the Indians went to nature for designs or patterns. They used all sorts of lines and figures. They made pictures of animals and of



A WAMPUM BELT

people. Some of these designs told a story or meant some special sign. The design was traced on the ground or on a piece of bark. Then the Indian woman looked at the design as she wove it into the blanket, basket, or cloth she was making. This is hard for even a good artist to do.

The Indians used bright dyes and put them in without mixing one color with another. Probably the Navajo tribe made the most beautiful colors and wove the finest of all the blankets. They are known all over the United States today for the beautiful blankets they weave.

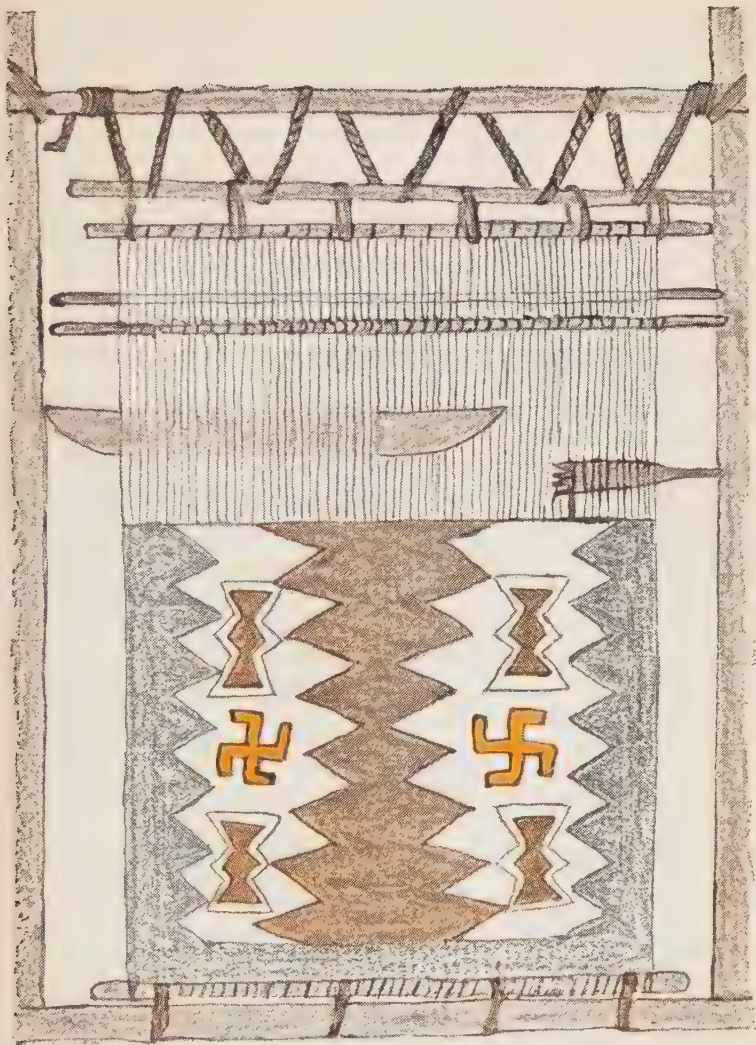
In making the cloth and blankets, looms were generally used. Sometimes the looms were made of one crossbeam on two forked sticks that were put in the ground. Sometimes the looms hung from the branch of a tree.

From the crossbeam the Indians strung the warp threads. The warp thread is the thread which runs up and down in the cloth or blanket. You can tell it because it is usually stronger than the weaving or woof thread. The woof threads always run crosswise of the goods.

Sometimes the Indians wove the woof threads in and out by hand. But often the women used a shuttle or a big wooden needle to carry the thread through.

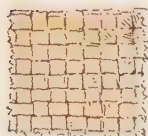
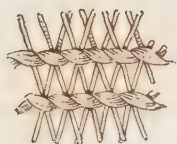
The threads had to be pushed up tightly together as the weaver worked. To push up the threads the woman used another stick called a *heddle*. You will find Indians weaving today without machines. Most of them still use the old looms with the shuttle and heddle pieces.

Looms were of all sizes, to fit the blanket or cloth to be made. The cloth was made in different



NAVAJO RUG IN THE LOOM

From a drawing by Mollie Beling Toginny, Grade IV of the United States Indian School, Santa Fe, New Mexico



KINDS OF WEAVING
STITCHES USED IN
MAKING BASKETS

lengths and was never cut as we cut it today. It was always used in the whole piece just as it was woven.

Baskets were of all kinds, sizes, and shapes. The Indians near the forest braided strips of slippery elm bark about half an inch wide and made these into bags. Sometimes strips of bark were laid side by side and woven together with cords or sinews wrapped around each strip and tied. This is more like our splint weaving of today.

Another kind of basket which is not easy to make is the coiled and wrapped. Bark fibers, fine roots, and grass stems were used for this. It is very hard to keep the shape of these baskets perfect, but some of them are among the most beautiful baskets ever made. The Indians used

bright colors in the designs and hardly ever made the design of one basket exactly like another.



NAVAJO RUG DESIGN

From drawing made by Leonard Natonabah, United States Indian School,
Santa Fe, New Mexico

The baskets could easily be made to hold water. All the Indians needed to do was to cover the inside with pitch and let this become dry and hard. Many baskets were woven so closely that the pitch was not needed to make them water-tight.

Besides the blankets, cloth, and baskets, the Indians wove mats. They used these to sit on when the old men told stories around the camp fires at night. They needed them, too, for beds, to use in making cradles, and for the women to sit on when they did their weaving.

And so you would have seen the women making mats of grasses, rushes, bark, and strips of skin. In good weather and bad, the women always found plenty to do. Just think, too, of how much an Indian girl had to learn from her mother.

A WORD HUNT

Find the word that belongs in each sentence. Each dash stands for a letter.

Copy the number of the sentence.

Then write the missing word.

Your first answer will look like this:

1. Nature

1. The Indians got their weaving materials from -----.
2. The finest Indian beads were made of -----.
3. Most of the weaving was done on a -----.
4. Some of the designs told a -----.
5. The Indians did not mix one ----- with another.
6. The thread running up and down is the -----.
7. The crosswise thread is the -----.

A LIST TO MAKE

Make a list of every Indian weaving material you can find in this last chapter. Be sure to spell your words correctly.

CHAPTER XV

MAKING INDIAN COLORS

If you could not buy colors from the store, you would do what the Indian always did,—go to nature to see what could be found. You would find colors in two places,—in the vegetable life and among the minerals.

All boys know that some nuts, fruits, and rocks will stain their hands and clothing. Perhaps they do not know that boiling these same nuts and fruits will make even a stronger color. But the Indians knew all these things. They could make every one of the six colors known.

Let us see what colors they could get from the vegetable life. You probably know that brown comes from walnuts and butternuts. Do you know that you could get it also from onion leaves? The bark of the alder bush makes a reddish-brown dye. The more you boil these coloring materials, the darker will be the brown color.

The Indians made purple from the juice of grapes. The blueberry and the elderberry made more of a bluish-purple than the grapes. Green was made by boiling leaves from certain plants until the water was the right shade of green.

Yellow dye comes from crushing and boiling many vegetable plants, from twigs, from the leaves of sumac, from beech and willow bark, from mustard and peach leaves, and from mosses and lichens.

If the Indians wanted red, they could get it from the plants of the bloodroot, from the cactus, and from cochineal. Cochineal is made from a little bug that lives on the cactus plant. Have you ever pulled up a bloodroot plant and cut the root? If you have, you will remember the thick, bright-red juice that came out. Such plant juices make good dyes.

Red could also be made from burned grass-roots and from blood and tallow mixed together. Tallow is the hard fat found in such meats as mutton and beef. It is an animal, not a vegetable, material.

The juice of boiled cranberries makes a very clear pink, but it washes out easily.

The best vegetable black was made from the gum of the piñon tree. This tree grows in the western and southern parts of the United States. A dull black could be made from oak bark and from poke-berries.

There was another easy way to make black. If they burned small twigs and were careful not to smother the flame until the fire was all gone, little black sticks of charcoal would often be left. Artists use charcoal sticks today in making pictures. The Indians powdered the charcoal and made it into paint.

But minerals probably gave the strongest and best dyes. Clay is a very common mineral. It could easily be found by most tribes. Clay is red, yellow, blue, and white in color.

Other minerals, such as copper and iron, gave green and blue to the Indians.

For white, the Indians used limestone. Powdered limestone could be made into a good white-wash for the pueblo or adobe bricks. White was

also made from gypsum and from a fine, white clay called *kaolin*. Kaolin is used today in making white china.

For black, the Indians also used soot, powdered coal, and a mineral called *graphite*.

Dyes will wash out easily unless the colors are fixed so that they will not fade. Many Indians used the juice of the wild, sweet-smelling crab-apple tree to fix the colors. Some used salt and water. Perhaps you have seen your mother use salt water to fix the color of some pretty summer dress before it was washed. Do you suppose white people learned this from the Indians?

Should you like to know how to make Indian paints? First, the Indian got the mineral for the color he wanted. Then he powdered this mineral and mixed it with water. He made it into a little cake and baked this cake until it was red-hot.

After the cake of paint was baked, it was cooled and put into little bags.

When an Indian wanted to use the paint, he scraped some from the cake and mixed the paint with hot grease.

The paints and dyes were used for many things besides decorating the face and body. The Indians colored their bows and arrows, made pictures, decorated their clothing, their tepees, and their canoes. You have not forgotten that they colored the beautiful baskets and blankets.

When the white men came to this land, they must have been pleased to find that the Indian had been able to make so many beautiful colors from the vegetables and the minerals around him.

A LIST OF INDIAN COLORS

Make an outline showing where the Indians got their dyes.

Number each color and then list the materials from which each was made, as follows:

WHERE THE INDIANS GOT THEIR DYES

1. *Brown*

From walnuts, butternuts, _____

2. *Purple*

From _____, _____, _____

CHAPTER XVI

INDIAN CANOES

When you hear the words *Indian canoe*, you probably see a picture of a long, slender, birch-bark canoe. Some people do not know that the Indians had any other kinds of boats.

But you can see that it was not possible for all the Indians to get birch bark. Some of the tribes would have to plan to use other materials for making canoes. We find that these tribes made boats of hides. They also made boats out of big tree trunks. Sometimes rafts were built by the Indians.

No doubt the birch-bark canoes were the most beautiful. These canoes could skim through the water very swiftly because they were narrow and light. Do you remember in the poem of "Hiawatha" where the poet says the beautiful canoe floated "Like a yellow water-lily"? Should you

not have liked to see the young men racing with one another in their birch-bark canoes?

It was not necessary to chop down the tree to make a canoe. Instead, the bark was cut around the trunk at the ground and again at the top under the place where it began to branch. This was called *girdling* the tree.

Next a slit was cut down through the bark from the place where the trunk was girdled. Then very carefully the men peeled and cut the bark from the tree in one fine piece. Now this could be carried back to camp or taken nearer the water for the rest of the work which had to be done.

To make the canoe very strong, a framework of wood was made. Probably a wood like hickory was used for the part of the frame which must be bent. Hickory is very tough and will bend well without breaking. Oak is a good, strong wood, too, but it is better for the straight pieces in the canoe.

After the frame was made, the bark was stretched over it and the edges were sewed tightly to the wooden pieces. Strong roots or animal sinews were used for thread. The holes where the

sinews went through the birch bark were made with an awl. The Indians were careful to make these holes small because each hole must be filled up later to keep the water from coming in.



WHAT ARE THESE INDIAN MEN DOING?

The work of making the canoe waterproof had to be done carefully. The Indians used pitch for this. Pitch is the gum of the spruce or of certain other evergreen trees. The Indians boiled the pitch until it was very sticky like glue. This

pitch glue was put into every crack, hole, joint, and seam where the water might try to get in. After the pitch glue had hardened, the canoe was water-tight. But the Indians always kept pitch on hand to mend any leak in the canoe.



A CANOE RACE

Each Indian man tried to make his canoe more beautiful than any other canoe. He would decorate the birch bark with all kinds of designs made with porcupine quills of bright colors. The design usually told a story. Do you suppose the Indians

ever named their boats as we do now? It would be interesting to know about this.

Only one thing was left to be done before the Indian could take the first ride in his canoe. He must fill the boat with water. It must soak until all the bark swelled and stretched and all the seams were as tight as could be.



A HIDE BOAT

How proud an Indian must have felt when his canoe was ready to float on the water for the first time and he found he had made a perfect boat with every seam water-tight! Can you see him with all his friends gathered around while he sat and dipped his paddle into the water to make the first long stroke which would send his canoe sweeping out over the lake?

The Indians of the plains made boats much

like the birch-bark canoes. But they used hides instead of bark because they lived far from the birch forests.

The hide boats were of two shapes. One shape was long and narrow like any canoe. The other shape was round like a big tub. The round boat was called a *bull boat* or a *coracle*. It was not used for long journeys. The Indians used these bull boats much as we use a ferryboat,—just to get across the river. Can you think why a bull boat was not used for a long journey?

Sometimes the Indians made dugout canoes from tree trunks. A dugout canoe was probably the hardest kind of canoe to make. At least it must have taken a long time. You remember that the Indians of the forests had but the simplest of tools.

A dugout canoe was often big enough to hold sixty people. You can see it would take a giant tree to make so large a canoe. But usually the Indians made small dugouts to hold a couple of fishermen or just one family.

A cedar tree made the best dugout canoe. The whole trunk was used. The Indians would get

the tree down by burning the trunk off near the ground. After the tree fell, the branches and the bark were chopped, burned, or scraped off.

To get the tree hollowed out, the Indians burned a long hole down the length of the upper side.



BURNING OUT A DUGOUT CANOE

With a sharp stone they scraped away all the burned wood until the canoe was the right shape. One end of the canoe was always pointed. Sometimes the Indians carved figures at each end and along the sides of their dugout canoe.

After the boat was finished, it was filled with water. It had to stand for several days. If an Indian did not do this, his canoe would warp or get out of shape as soon as he tried to float it. By soaking the inside, the boat was kept true and perfect in shape.

Sometimes the Indians built rafts by tying logs together with strips of skin or with sinews. Some Indians were so expert that they could ride a single log in the water. But for the most part, the tribes near the larger rivers, the lakes, and the oceans used boats and canoes such as you have been reading about here.

QUESTIONS TO ANSWER

Answer these questions by Yes or No.

Write the number of each question.

Put the correct answer after each number.

1. Did all the Indians use birch-bark canoes?
2. Could a birch-bark canoe go faster than a bull boat?
3. Did the Indians have to cut down the birch trees?
4. Did the birch-bark canoes ever leak?

5. Did the Indians of the plains have dugout canoes?
6. Were dugout canoes made of bark?
7. Does bark swell when it is wet?
8. Were the dugout canoes decorated with porcupine quills?
9. Would a boat warp if it were not soaked in water?
10. Does wood warp today?
11. Would one of the largest dugout canoes hold all the children in your grade at school?



DESIGN BY DEIGO ROSETTA

CHAPTER XVII

INDIAN TOOLS

I. OF STONES, SHELL, AND BONE

We have already learned of some of the tools the Indians used in their gardening, their hunting and fishing, and in their work of skin-dressing and canoe-making. But there are many tools about which we have not yet read.

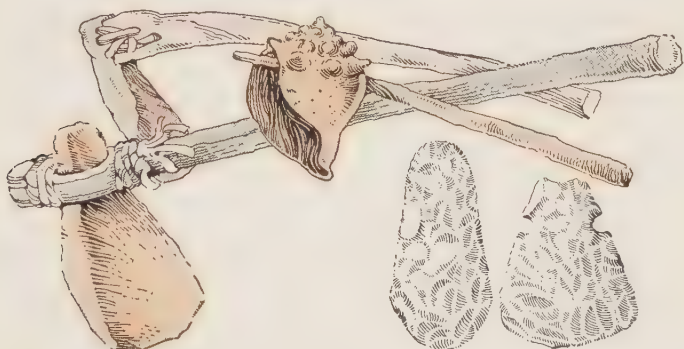
Of course the tools made of stone were best for the heavy kinds of work. The Indians had no machines for grinding and shaping their stone tools. They had to use pieces of flint for chipping the softer stones. Flint is very hard and makes a good chipping-tool, or *celt*, as such tools are called.

The celts were used as hatchets, chisels, scrapers, and knives. Celts were of all sizes. Some weighed as much as twenty pounds. Could you have lifted such a celt?

To make a knife or a scraper, a small celt

was put in the end of a long bone or an antler. Such a celt-knife was used to cut meat. Sometimes celts were used as weapons too.

All kinds of hammers were made of stones and fastened to wooden handles. To hold the handle, a groove was cut on two opposite sides of the

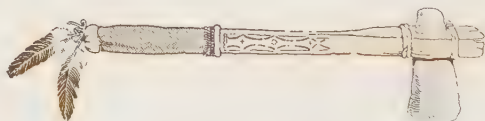


INDIAN HOES

stone. Then one end of the wooden handle was split. The grooved stone was then put in the handle so that the split ends of the handle lay in the two grooves. A stout sinew or cord was next wound around the split ends and tied so that they would not spread apart or let the stone slip. Last of all, glue was put on the split ends and then they were again tied with cord.

The largest hammers were used for crushing stones. The smaller ones were for pounding pemmican and dried fruits and grains. Another kind of hammer was pointed. It made a good weapon.

Stone was made into sinkers to hold down fishing-nets. It was also used for hoes, mortars and



CELT-HATCHET

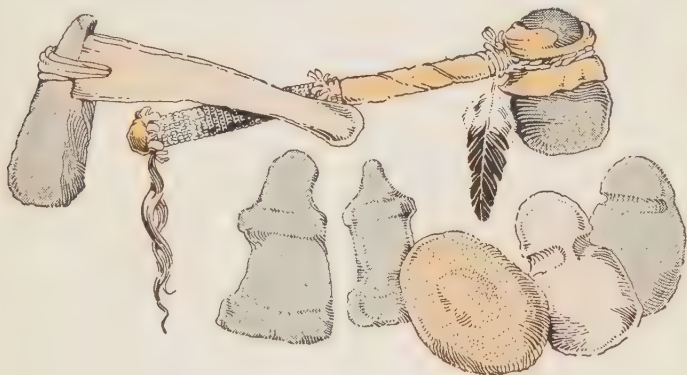
pestles, for hand-choppers, paint cups, spades, baking-ovens, and for grinding and polishing stones.

Many Indian tools were made of bone. There were bone awls, needles, arrow points, knives, and fishhooks. The case for the awl was interesting. It was a hollow bone into which the awl or other sharp bone fitted. The large bones in the backs of animals made good mortars because they are hollow in the center.

Animal teeth were used for chisels and knives. They were also carved into dice. Indians liked to play games with dice. They also carved designs

on a tooth and used this to stamp patterns on the soft clay in making pottery.

Some tools were of shell. The Indians had shell scrapers, spoons, turtle-shell cups and bowls,



CELTS

knives, hoes, and digging-sticks. They could even use a double clamshell like a pair of pincers.

II. OTHER TOOLS

Besides the stone, shell, and bone tools, the Indians made many of wood. There were sharp-pointed digging-sticks with which the women hunted herbs and roots. There were knives of wood, which fitted into cases of hollow reeds, and pincers and pins of wood.

The rabbit stick was an interesting hunting tool. It was thrown very swiftly through the air to kill rabbits. Rabbit sticks sometimes had a knob at one end, but were often just a curved branch of an oak tree. One end was cut for a handle and was painted black, white, or green. The handle



A RABBIT STICK

was varnished with a coat of resin from the gum of the pine tree to give it a smooth finish.

Torches were very much needed by the Indians, and a supply always had to be kept on hand. The torches lighted the camp at night, they were used in signaling after dark, and were carried in dances. The Indians used them also when hunting deer and when spearing fish at night.

These torches were made in many ways. Some were just knots of pine trees; some were rolls of bark or cane or cactus.

We must not forget to mention the fishing-nets, for these were important. Some tribes would have had little to eat if it had not been for the fish and other sea food they could get.

The fishing-nets were made of any materials that could be found,—wool, hair, hide, sinew, roots, stems, fibers, bark, and grasses.

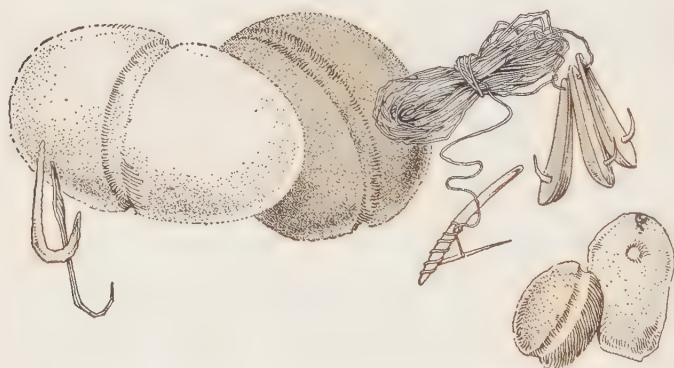
Fishing-tackle of all kinds was used by the Indians who lived near streams, lakes, and oceans. They had their fishing-lines, poles, hooks, and sinkers just as we have ours.

Do you know that the Indians made cement? They made not only one but three kinds of cement. One kind was made by boiling the joints of animals to a jelly and then mixing this jelly with pitch. This cement was used in making bows, arrows, and pipes.

Another cement was made from the sap of ever-green trees. You remember how the Indians used pitch in filling the holes and seams of their canoes and in mending and joining pieces of wood or bone. They also used this cement in varnishing pottery and water jars to make them waterproof.

The Pueblo Indians held their adobe bricks together with a cement made of clay or limestone which had been burned, powdered, and then mixed with water.

Another thing that may seem strange to you is that the Indians of the plains and of the forests



INDIAN FISHING-LINES, HOOKS, AND SINKERS

always carried glue sticks with them. The Indians of the forests made their glue by boiling deer sinews and the tops of deer horns to a jelly. This glue would get so hard that it could not be softened with anything but hot water.

The Indians of the plains boiled the skin of the heads of animals until it became a soft glue which

could be wrapped around sticks and carried in that way. A great deal of this glue was used by the arrow-makers.

You can see that the Indians had no fine steel and iron tools such as we have today. They had no machines for grinding and polishing stones. Life must have seemed full of hard work and toil to Indian men and women. And yet you will find soon that they had their good times just as you have.

See how many Indian tools you can draw. Be sure to write the name of each tool under its picture.

How much more than a 20-pound celt do you weigh?

CHAPTER XVIII

INDIAN WEAPONS

I. BOWS AND ARROWS

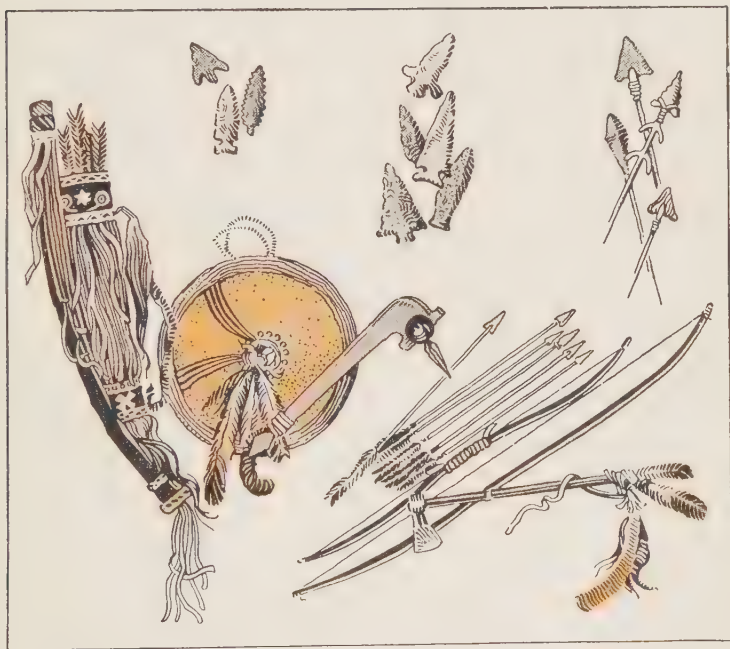
The Indians did not know how to make guns. But they knew how to make many other kinds of weapons.

They made bows and arrows, hammers and tomahawks, spears and knives. Shooting was done with spears and arrows. Hammers and tomahawks were used for striking hard blows. Fierce battles were fought with all these weapons.

Of course each warrior had to have some weapons to protect himself from harm. He trusted to his shield for protection more than to anything else. Some Indians wore helmets and armor of leather to protect the head and body.

The weapon which the Indians used most was the bow and arrow. Indian bows were often very beautiful. It does not seem as if some of these

bows could have been made without machinery. They were always polished beautifully. They were often decorated with tribal designs and colors.



FIND THE SHIELD, THE QUIVER TO HOLD THE ARROWS, THE
TOMAHAWK, THE BOW AND ARROWS

The bows were from $2\frac{1}{2}$ to 3 feet in length. Sometimes an Indian bow was made of a solid piece of wood, horn, or bone. The Crow and Black-foot tribes of the Northwest made such bows as

Nearly all the Indians who used bows and arrows wore wrist guards of leather on their left wrists. This kept the wrist from getting sore when the bow string snapped back after an arrow had been shot.

II. SHIELDS AND TOMAHAWKS

Do you know that an Indian's shield was one of his most precious belongings? A warrior never made his own shield. It was given to him by the tribe as soon as he had proved himself worthy to be a warrior.

An Indian warrior guarded his shield with the greatest of care. When he was not using his shield, he kept it hanging on a tripod facing the sun.

Shields were shaped like a circle and were from 12 to 26 inches across. They were made in many ways. Some shields were made of buffalo hide covered with soft skin. The skin was shrunk while it was wet and then it was covered with a varnish. The Navajo tribe made their shields of cedar roots. The Indians of the forests used bark, woven willows, and cane.

Each shield had two decorated covers, each decorated in a different way from the other.

When a warrior went into battle, he strapped his shield over the left shoulder leaving the left arm free. Then he would throw back the outside cover.

A good shield would stop an arrow or a spear. It softened the blow from a tomahawk. No wonder an Indian warrior took such good care of his shield.



A TOMAHAWK OF LONG AGO

You have all heard of Indian tomahawks and have probably wondered what they were like. Before the white man came, the Indians made their tomahawks like clubs. Such tomahawks were about three feet long with a knob on one end. They were painted red to mean war. They were decorated with carving and feathers.

If you see a tomahawk shaped like a hatchet, you may know it is the kind used by the Indians

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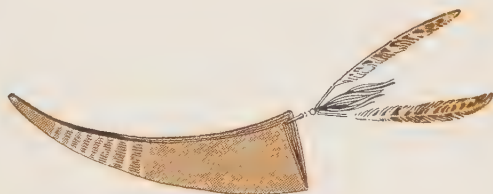
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after the white man came. The Indians had no tools with which to make such hatchets.

Think of the long hours and days the Indians spent in making all these weapons. Then think how surprised these Indian tribes must have felt when the white men came with guns that were more deadly than all the weapons which the Indians had worked so hard to make.

HOW WELL CAN YOU DO THIS?

Copy the numbers which are in front of the weapons the Indians had before the white men came.

- | | |
|--------------------|-------------|
| 1. Bows and arrows | 6. Cannons |
| 2. Tomahawks | 7. Spears |
| 3. Guns | 8. Swords |
| 4. Clubs | 9. Knives |
| 5. Shields | 10. Hammers |

Write a list of all the materials the Indians used for making weapons. See if your list can be the longest and best in the class.

If you stood a 3-foot bow beside you, which would be the taller, you or the bow?

CHAPTER XIX

INDIAN WAYS OF FIGHTING

All Indian boys longed for the time when they might grow up and become warriors. They wanted to be famous some day. So they listened to the stories told round the camp fires by the bravest Indians. They watched the warriors to see how they kept themselves strong and well and what they did to make themselves great fighters.

An Indian had to know many things before the tribe would let him go into battle.

First of all, he must be brave and loyal to his tribe. The women and girls learned this, too. A true story is told of an Indian village in which no one was left but the sick chief, the old men, the women, and the children. All the other Indians had gone on a big buffalo hunt.

A band of enemy Indians thought this would be a good time to attack the village, kill the people,

and carry off what they wished. But some one saw them coming and ran to tell the sick chief.

Though the chief was so weak he could scarcely stand, he called for all the old men, women, and



THE CHIEF AND HIS MEN IN COUNCIL

young boys to come as fast as they could. He said to them: "Bring any weapon you can find. You must fight to the death to protect your homes and your little ones. Come, brave ones, I will lead you."

When the chief spoke thus to his followers, their hearts were made brave and full of hope.

The band of enemies was made up of the bravest warriors and armed with the finest weapons. They had three times as many fighters as there were old men, women, and young boys against them.

The chief rushed forward leading his few followers. The enemy laughed when they saw the little band coming with their few bows and arrows, their clubs, and their knives. They laughed because they thought the fight was already won.

But they laughed too soon. For three hours the battle went on and then the enemy began to fall back. Soon they started to run, leaving the ground covered with their dead. The brave little band had won the fight. The village and its people were safe. That is the kind of bravery the Indians expected of each other.

A warrior always kept records of his bravery. Some Indians notched feathers to show the number of enemies killed.

Before a young man could become a warrior, he must tell of his deeds of bravery. If they showed

he had a good record, then he was taken into the band of warriors with great ceremony.

The Indians usually went to battle for one of four reasons. They might fight to protect their tribe, to gain more land or belongings, to get even for or to avenge a wrong, or to steal.

If the tribes of the plains fought, they had to do so on open ground. They depended much on their shields to protect them. But Indians liked best to fight from behind rocks, bushes, and trees. In such fighting it was hard for the enemy to tell from which place the arrows were being shot. Some Indians built breastworks, or walls of dirt and stone, and fought from behind these.

Before a tribe went to war there was always very careful planning. A messenger was sent among all the friendly tribes with a stick or a feather dipped in blood. This was the sign of war and an invitation for the members of the tribe to meet in council to talk over plans for war.

When the council met, the warriors, or braves as they were called, smoked round the fire, made speeches, and danced the war dance. Then a

leader was chosen. He was the only one who might divide the spoils of the battle.

This leader chose two *little leaders* to act in case he was killed. Scouts were also chosen. A



INDIANS FIGHTING FROM AMBUSH

plan was made for the line of battle and attack. The scouts had to be very brave and wise. They had to know the country, the ways of the enemy, and the best time and places to attack.

The Indians had some queer customs in their

fighting. Before a battle, all the warriors held a meeting. With their war calumets, they asked help from the sun and from the other Indian gods.



THE CALUMET, OR PEACE PIPE

The calumet is one of the strangest of the Indian belongings. It is made of two reeds 2 inches broad, $\frac{1}{4}$ inch thick, and is from 18 inches to 4 feet in length. The reeds are placed side by side. Each reed is of a different color. They have

decorations of feathers, of bird heads, and of bits of hair. Sometimes the calumet has a pipe-bowl.

When war was planned, the calumet was painted red. Then it was smoked to get help from the gods. First the smoke was blown toward the sky, then to the four corners of the earth. All this was done while the Indians were chanting a prayer to the gods. In the prayer, the names of their enemies were sung. The Indians believed that if they did this, it would help them in killing the enemy named.

The Indians wore a special war bonnet into battle. They thought the bonnet would protect them while fighting. This bonnet was just a band of eagle feathers which stood straight up around the head. From this band hung a long streamer of eagle feathers. It took from 60 to 70 feathers to make a war bonnet.

One strange test of bravery was called counting *coup*. It was a most dangerous test. To count *coup* an Indian must touch a live enemy with his hand or with a stick. He must be careful that the enemy did not catch and kill him.

Sometimes a band of warriors would paint them-

selves black and go out to fight at night. The Indians of the cold parts of the country often wore white robes and rode white ponies in the winter in order that the enemy might not be able to tell the braves from the snowy ground. The warriors also painted themselves to look like sagebrush. You remember, perhaps, that the United States painted warships in the World War so that the enemy could not easily see them. We called this a *camouflage*. But did you know that the Indians knew how to do this, too?

Indian fighting was dangerous. But it was not so terrible as a battle of modern times in which thousands of men are killed and wounded. Two hundred Indians made a good-sized war party and often there were fewer than fifty in the band. But fighting meant killing and suffering then just as it does today.

After you read this chapter, make up five rules which would help an Indian boy to become a brave warrior.

CHAPTER XX

CARING FOR THE SICK

The Indians always liked to be strong. Next to being brave, they wished to be strong and well. They thought this meant that the Great Spirit was with them. This Great Spirit was supposed to bring good to the Indians.

The Indians did many queer things to stay well and to keep off the evil spirits. Sometimes they fasted or went without food for days. Sometimes they used ointments of herb juices to rub on the body.

Some Indians took sweat baths to drive out the evil which they thought was making them sick. These baths were taken in queer houses built of hides or earth. Hot stones were put into kettles of water until the steam filled the sweat house. Then the Indian went inside and stayed for several hours. All the time he was in the sweat house

some one kept the steam going by bringing more hot stones to put in the water.

Nearly all the Indians kept medicines on hand to use if they became sick from the bites of the rattlesnake or from eating poisonous plants. They used certain roots, twigs, leaves, and bark boiled in water for medicine.

The Indians had a doctor for every tribe. This doctor was called the *Medicine Man*. Some of these Medicine Men were very wise and kind. They learned how to heal people with herbs. They could set broken bones. They knew how to bandage wounds. But others of the Medicine Men knew nothing about healing sickness. They pretended to help the trusting Indians.

Each tribe could choose its own Medicine Man. He was supposed to be different from the other people in the tribe. The Medicine Man might be chosen because he had dreamed a wonderful dream. Perhaps he had told his dream and had said it meant a certain thing. Maybe he had told other Indians what their dreams meant. The Indians soon noticed such a man. They might

have said: "Perhaps this man has magic power. Let us have him for our Medicine Man."

Sometimes the Medicine Man might have been chosen because he knew unusual songs and prayers. The people liked it too if he could make strange and dreadful noises.

The dress of the Medicine Man was most interesting. His clothes were made of fine furs and skins. The furs and skins were trimmed with beads, claws, animal teeth, tails, feathers, or shells that rattled.

Sometimes the Medicine Man painted his face. Often he wore an ugly mask. He carried a stick or wand. He shook a tambourine to fight off the evil spirits.

When the Medicine Man went to see a sick Indian, he would ask the sick man to tell any dream that had come to him. Then the Medicine Man would explain what the dream meant. He made the people think he could tell by their dreams what ailed them.

In curing the sick person, the Medicine Man did very queer things. He prayed. He called on

the good spirits. He sang and shook his rattles and tambourine. He danced. Besides doing all these things, he yelled and made terrible noises. And all the time he was waving his wand to send the evil spirits away.

Sometimes by tricks, the Medicine Man pretended to pull out of the sick person a stone, a thorn, or a hair. Then he held up what he had pulled out and said it had caused the illness.

The Indians had women doctors also. These women doctors searched the woods and plains for certain roots and plants which could be made into medicines. They found herbs to take the poison from wounds and from the bites of snakes and animals. Some of these women were of help when the Indians had fevers, measles, colds, smallpox, or whooping cough.

Some tribes believed that certain numbers were sacred. These Indians thought they could make cures by rubbing themselves or by blowing a certain number of times.

Every Indian man carried a medicine bag to protect himself against sickness. You may like to



INDIAN BOY HUNTING FOR HIS "MEDICINE"

know how and where he got his medicine bag and what it looked like.

When a boy was thirteen or fourteen years old, he went alone into the woods. He ate no food. He prayed for a dream. The animal or the thing that the boy saw in his dream was his *medicine*. After he had dreamed, the boy went home and told his people. Then he ate some food and went hunting to find the bird or animal of his dream. His medicine bag must be made out of the skin of the animal he killed.

An Indian never told anyone what was in his medicine bag. No one but the owner knew what was in it. Usually he put in dried grass or moss. He put in something else for a charm. This charm might be anything from a dried bee to a feather. The medicine bag was then sealed shut. This bag was an Indian's most precious belonging.

An Indian carried his medicine bag into battle. If he lost the bag, he must get another one by killing an enemy and taking the bag of the man he had killed.

With such queer doctors and medicines, it seems

a wonder that the Indians ever got well from sickness. Perhaps it was because they lived a healthy life out of doors and always took the best care of themselves.

The words in these sentences are mixed up. See if you can put the words in their right places so that each sentence tells what is true.

1. Kept the Great thought Indians them Spirit well the.
2. Fasted to the evil they keep away spirits.
3. Was their called doctor Man the Medicine.
4. Very was sometimes wise he man a.
5. He dreadful sometimes at was look to.
6. Made sometimes noises he dreadful.
7. For herbs many used medicine were.
8. Bag the was medicine precious very the Indians to.

CHAPTER XXI

WHEN AN INDIAN DIED

When anyone died the Indians felt sad just as you do. But you would have thought that they had strange ways of showing sadness.

Sometimes all the relatives and friends of the dead Indian met together. Then they cried with loud cries. Perhaps the family and friends cut their hair or wore their oldest clothes. Other tribes put clay on their hands, arms, and legs. Sometimes the family of the one who had died gave presents to all who came and cried with them. Often the relatives put black paint on their faces and bodies. They thought that this showed very great sadness indeed.

The Hopi Indians of the desert paid people to come and cry in the home of the one who had died. These paid people cried with a very loud noise to show how sad the family felt.

The Indians of the Dakota tribe did something quite different. All night long for four nights, they kept a fire burning on the new grave. Every day at sunset and at sunrise, the relatives came and wailed with loud cries. And during all this time of sorrow, they fasted or else ate very little food.



AN INDIAN BURIAL PLACE

It was the custom in nearly all the tribes to bury his most precious belongings with anyone who died. They buried his shield, his favorite tools and weapons, and perhaps some of the food he had liked best. When little boys and girls died, their favorite dolls or toys were often buried with them.

You are probably wondering why the Indians showed sadness in what you think are such strange

ways. The Indians did these things because they believed that their songs and cries helped the spirit of the dead Indian on its way to the Happy Hunting Ground.

You see, they thought that heaven was a place where one could go hunting all day long. That is why the weapons were buried with the dead. The Indians thought that each thing they owned had a spirit which could go with the spirit of the dead Indian to the Happy Hunting Ground. It made the Indians very happy to believe this.

Indians did not have beautiful places such as we have for burying the dead. Their graves were in lonely spots often far from each other and from the tribe. This was because the Indians wandered around so much.

CHAPTER XXII

INDIAN MESSAGES AND RECORDS

There were no books or letters in the Indian camps of long ago. The Indians could not write as we do. But they had their own ways of sending messages to each other and of keeping records.

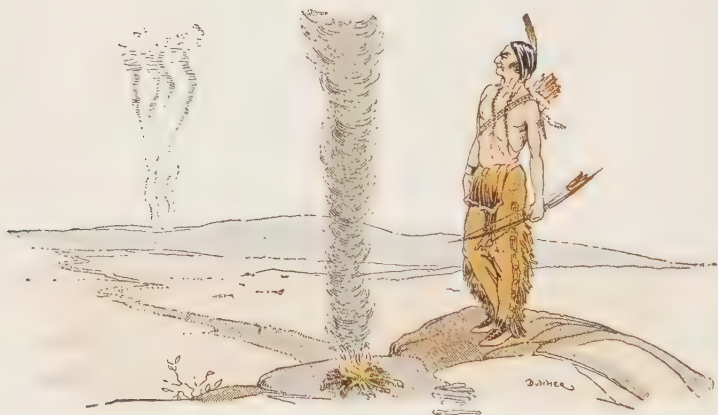
One of the most common ways of sending messages was by signs and signals made of smoke. Smoke signals were used most by the Indians of the plains and open places. Do you see why the Indians of the forests could not use smoke signals?

The signaling was done in this way. First, a fire of damp grass, weeds, or cedar tops was made. This kind of fire burned slowly and gave a dense smoke. The sign maker would take his blanket and wave it over the fire. At each wave of the blanket the smoke came out in puffs.

Each puff of smoke meant something. Two puffs might mean that two buffaloes had been killed.

A long and a short puff might give a different message to the watching Indians.

Sometimes the smoke signal said that enemies were coming. Again it said to hurry to the attack or to the rescue of someone. It might tell how



MAKING SIGNALS BY SMOKE

many of the enemy had been killed in battle; it might mean for the Indians to flee for their lives because of some great danger.

Another kind of signal was made by fire. Fire signals were used at night. They told when danger was near.

In clear weather, the Indians could make mo-

tions to each other from a long way off. You may like to learn some of these motions and what they meant to the Indians.

Suppose you had had the good luck to find a herd of buffaloes. You would have raced back to a spot within sight of the village. You would have ridden your horse in a circle until some one saw you. Next you would have taken your open blanket by two corners, stretched it with your arms over your head and brought it to the ground. This sign meant "Buffalo in sight." In a short time, you would have had a band of hunters starting with you for the buffalo herd.

Sometimes you might have come upon some enemies. You would have wanted to let your village know that danger was near. You could have signaled this danger by riding back and forth very fast until your tribe saw you. Then you would have waved your open blanket several times over your head.

Perhaps you might have been an Indian scout who had been sent out to see if the way was clear. You found that all was safe ahead. Then you

waved your open blanket slowly from side to side in front of you to tell the tribe that all was well.

You might have wanted to show that you were a friend coming near. You could have waved a signal with your blanket or your hands.

Do you know that over all the United States there used to be Indian trails or paths? Some say that many of the trails were first made by animals and that the Indian learned to use the same trails in travel. As to the truth of that we cannot say.

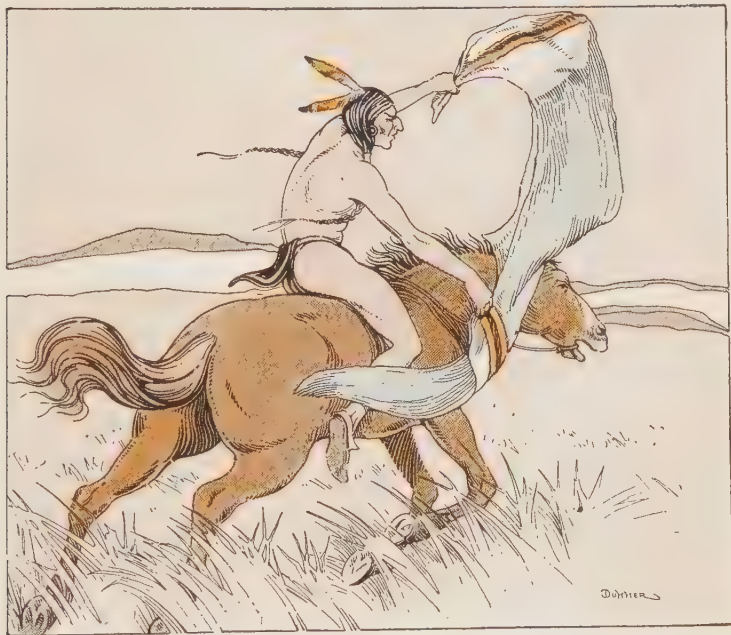
We do know that the Indians had many ways of marking the trails to mean certain things.

A bent twig might mean that an Indian had passed over the trail a short time before. Sometimes the Indians chopped marks or burned spots on trees along the trail. These marks showed the other Indians where to go.

The Indians also piled up stones to mark paths. The path was often marked by pictures painted on rocks. These pictures could tell a story to you if you knew how to read Indian picture-writing.

Besides these ways of sending messages to each

other, the Indians sometimes sent messengers with objects. Once an Indian chief sent a snake skin filled with arrows to some white men. By this

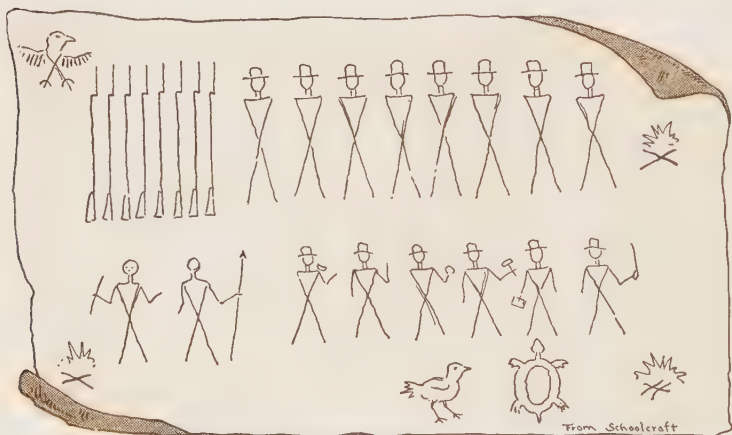


MAKING SIGNALS WITH A BLANKET

sign he told the white men he was coming with his warriors to kill the white people.

Sometimes the Indians sent belts to each other. On these belts were pictures made with wampum beads. These belts were usually sent to show that

one tribe wished to be friends with the other. In the bead pictures on the belt, you might see the pictures of two men shaking hands with each other. Pictures of men shaking hands were always signs of peace and good friendship among the Indians.



AN OLD INDIAN PICTURE CALENDAR

Perhaps you do not know that the Indians had calendars of skin or bark to keep a record of time. Of course these were only picture calendars, but they told many things to the Indians.

A certain man was chosen to keep the calendar, and he had to see that it was not lost. This man made pictures to show on what day and in

what season important things happened. He even showed with colors what kind of day it was.

Some Indians did not speak of spring, summer, fall, and winter as we do. They called the seasons *steps* and had five instead of four. It is said that the Indians of the Atlantic Coast counted these steps as (1) the budding of spring, (2) the earing of corn, (3) highest sun of summer, (4) corn-gathering or fall of the leaf, (5) winter.

You will find these seasons, or steps, in a history of the Indians which was written for the United States government by Mr. W. F. Hodge and others who have studied Indian customs. These men also tell us that some tribes counted only two seasons, with six moons or months in each.

A day and a night were put together by the Indians and were called a *sleep*. For instance, an Indian might say that in so many more sleeps his canoe would be finished. He might make notches in a stick to keep track of the number of sleeps.

What would you think if no one in your family

could tell how old he or she is? The Indians of the olden time could not tell their ages. They never had birthday celebrations as we do. If you asked an Indian how old he was, he might tell you he was born near the time when some famous victory was won, or when there was an important event of some kind.

The Indians could not count except with their fingers, or with beads and notched sticks. Four and seven were often sacred numbers. The Indians used these numbers in working charms against sickness and evil, and in celebrations.

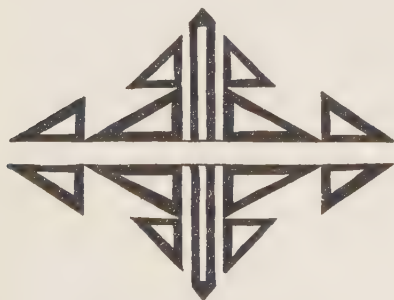
Some of the calendars and records of the Indians of long ago have been found and put into museums. You can find pictures of these records in books. But you would have to learn Indian picture-writing before you could tell what they mean.

Pretend you are an Indian. Make up a signal to tell a message.

Draw a picture-writing message to show friendship between two Indian chiefs.

There is *one* wrong word in each of these sentences. It makes the sentence tell what is not true. Can you find the wrong word and then write each sentence so it will tell what is true?

1. A fire of damp grass burns fast.
2. Smoke signals were used at night.
3. Indian trails were always first made by animals.
4. Indian pictures were painted on paper.
5. Indian calendars had numbers on them.
6. Pictures of men shaking hands meant war.
7. The Indians had four seasons.



DESIGN BY REYES RIANO

CHAPTER XXIII

TEACHING THE INDIAN CHILDREN

Perhaps you think that because Indian boys and girls did not go to school, they were not given much to learn. But you are wrong if you think that. Indian boys and girls had to learn things that were very difficult. They had to learn things which you cannot find in your books today.

Do you think it is easy to suffer from pain, cold, and hunger? The Indian children were taught not to mind any of these things. They must never cry. If they were afraid at any time, they must never show their fear. And they must always remember to do the things which would make a child strong.

After they were four or five years old, boys and girls did not have the same training. They had to be taught the things each would need to know.

For this reason the boys were given lessons and stories about bravery. They were taught how to

become the best hunters and warriors. Indian boys learned to swim, to run, and to climb trees. They learned to go through the woods without making the slightest sound. The old Indians and hunters



A BOW AND ARROW LESSON

taught every boy the tricks of hunting. The boys learned to creep close to an enemy without being seen. They learned how to shoot an arrow straight to a mark.

Each boy was taught to make his own tools and weapons. He had to watch the building of the home and the canoe until he knew exactly how

to make them. And all the time he had to listen to the Indian braves when they told of the ways to win battles, to protect the village, to hunt with skill, and to become wise in the ways of nature.

All Indian boys and girls had to learn the secrets of nature. They had to learn the ways of the animals they needed for food and clothing. They found the hiding places of the rabbits, the squirrels, and all the other furry animals. They learned, too, that the actions of birds and animals often told when some danger, some change in the weather, or when a new season was at hand.

An Indian always had to watch for food. So the boys and girls were taught where they were likely to find certain things to eat, and the time of the year when these were best. Many roots, herbs, and fruits are poisonous. The Indian children learned the kinds of wild food that should never be touched.

You may know that the ears, eyes, and sense of smell and touch are very keen among the people of outdoor life. This is true with an Indian. But you must not think that he got these powers of

sight, hearing, smell, and touch without work. The Indian fathers and mothers taught their children to make the most of these gifts.

It is said that there were no scouts so good as the Indians because of this training. They could see signs on the trail that a white man could never see.

An Indian could usually tell by a broken twig in the path or by a bruised leaf that something had passed before him on the trail. He was even able to tell when this had happened. If a person had gone over the trail, an Indian scout could tell whether this person was a man, a woman, or a child. He could tell whether a heavy load was being carried and whether the person was running or walking.

The Indian knew all these things because he was so well trained. He could even see fairly well at night when it was so dark you would not be able to see at all.

Can you tell how old a tree is? Can you imitate songs of birds and sounds that animals make?

An Indian boy or girl tried to learn these things because to be able to do them meant that one was wise. Perhaps if a little boy worked hard every

day to find all the signs of the trail and forest, he would be chosen to be a scout and a leader of the tribe when he grew up. Perhaps some day he could stand before the camp fire as the other braves did and tell a wonderful story of his own skill in hunting and fighting. It filled the little Indian boy with pride to think of all these things. It made him work harder than ever to learn the ways of nature and of man.

Now, as we have said, the girls had to be taught other things. Indian girls had to learn all the good Indian mothers knew about taking care of the family. They must learn the work of a woman in the home.

You have found out many of the things an Indian woman did for her family and tribe. You know of the woman's work in making the tepee, the clothes, baskets, and pottery; in dressing the skins, and in tilling the soil. You remember, too, all the foods the Indian mother must know how to gather and to prepare.

An Indian girl learned to eat what would make her strong. She would have heavy loads to carry

when she grew up. Some days would be full of work from morning till night.

All the children learned the stories and legends of the tribe. The children would beg for stories just as you do. They would gladly listen all day to the stories of the old women and the old hunters.

Besides learning all these lessons, every child was taught three other things which he or she must never forget. Indian boys and girls knew that they must always respect and take care of the old people. They knew that they must understand the Indian religion, and that they must learn self-control.

And now after reading about some of the many lessons Indian boys and girls had to learn, do you think you would like to have changed places with one of these children?

SOMETHING TO WRITE

Write six things an Indian child was taught which you do not have to know.

Then write three things you do that an Indian child did not have to learn.

CHAPTER XXIV

INDIAN WAYS OF LIVING AND THINKING

Indian homes were usually very happy because it was a rule that each person had his or her own work to do. Even the children understood this rule. They knew they must not quarrel. They knew they must not want what they could not have.

The different Indian families were usually good friends. They knew that friendly ways pleased the chief and helped to make the tribe strong.

The Indian was very religious. You have been told about the Happy Hunting Ground to which all good Indians hoped to go after they died. The Indians believed, too, that this Happy Hunting Ground was taken care of by the Great Spirit, and they thought that this Great Spirit watched over each Indian who tried to do what was right.

Besides the Great Spirit, the Indians worshiped

everything in nature—the stars, the moon, the sun, the wind, the water, and the rain. They thought that all such things in nature had magic power and that there was a god in each.

For instance, the Indians felt sorry for the rivers. They thought the rivers were always trying to get away from the river bed and from the banks that held them fast. They said in a storm: “The god of the River is very angry. He is whipping the waters.”

If an Indian did not pray and sing songs to all the gods, the Indians thought he would be punished. At certain times he must dance to the gods of the sun, the harvest, the corn, the rain, and to the gods of other things in nature.

Many of these dances lasted for days. Sometimes in the Buffalo Dance, the Indians danced so long before the buffaloes came in sight that many of the men fell to the ground with weariness.

The Indians also gave presents to their gods. They would often take the best food they had and set it aside for a god. They made all kinds of gifts to the gods. An Indian would make fires to get the

good will of some god whom the Indian thought was angry with him.

Of course the Indians believed in evil as well as in good spirits. So they wore charms to keep away the evil. The medicine bag was one kind of charm. Everything you can think of was used for this magic charm,—dried berries, animal teeth, a piece of fur, or even the dried claw of some bird.

All the tribes believed in dreams. Sometimes they could not think what the dream meant. Then they went to the *Shaman*. The Shaman was a man who was chosen because the Indians thought he could do magic things. Sometimes the Shaman and the Medicine Man were the same man.

The chief had more power than anyone else in the tribe. He was usually chosen because he had great wealth. The chief was one whom the tribe could look up to for his bravery and strength.

The Indians had many customs about which they were very strict. For instance, an Indian never hurried if he could help it. He thought that hurrying was a sign of rudeness. No Indian must speak while another was talking. If you walked between

an Indian and his camp fire, the Indian would think that you were very rude indeed. When an Indian ate, he had to ask to be excused if he could not eat all the food that was given him.



DANCING THE BEAR DANCE

The Indians thought it was good manners to stand very straight with the feet close together. When sitting down, the men sat cross-legged while the women put both feet under them on one side.

Some of the Indian men would say "Hau" when

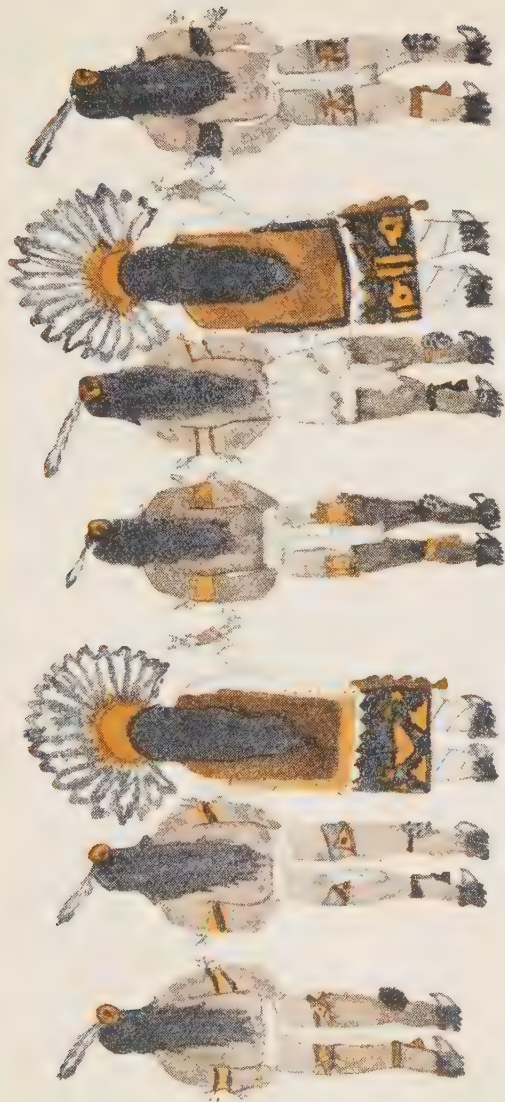
they met each other. This is said like our *how* and means *good*. In some tribes the men had the custom of not speaking at all when they first met each other. They sat in silence and smoked for a while. After a short time food was passed. Then the men began to talk.

The Indian mother ruled the home. She helped to plan for the tribe, too. Of course she had to work hard. But she believed that a good Indian woman should care for the home and for the family while the father hunted for food, made weapons and tools, and fought for the tribe.

Perhaps you have heard that the Indians made the best kind of fathers and mothers. They loved their children and their homes. Indian children were never whipped. They were carefully taught. They always were expected to obey their mothers and fathers.

How many of these sentences can you get right?

Write the number of each sentence. Then write the word that is left out. Each dash stands for a letter.



COSTUMES FOR AN INDIAN DANCE

From a sketch by Jose Cata, Grade IV, United States Indian School, Santa Fe, New Mexico

1. The Indians thought that they went to the Happy Hunting Ground when they -----.

2. They believed in the Great -----.

3. They thought a --- lived in the river.

4. When there was a storm, the god of the river was -----.

5. An Indian must ----- to the gods.

6. There were ---- as well as good spirits.

7. The head of the tribe was the -----.

8. The Indian word "Hau" means -----.

Make three Indian rules beginning with "Do not -----."

CHAPTER XXV

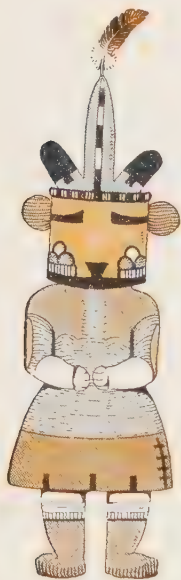
INDIAN PLEASURES

Everybody likes to have fun, and the Indians—men, women, and little children—had their good times just as we do. Many of the Indian children had toys much like yours. Do you know that Indian children had stilts to walk on? Do you suppose that is where we learned of stilts? Besides stilts, the Indians made tops to spin. Every boy had his bow and arrows and little target for practice in shooting. He played with his sling-shot as you do. He had all sorts of pets.

As for the girls, you may be sure they had their dolls. You might not think an Indian doll was so nice as yours. Sometimes these Indian dolls were carved out of blocks of wood. Sometimes the Indian mothers made dolls of deerskin and stuffed them with moss. How happy the little Indian girl must have been as she watched her mother cut out

the pieces of skin, sew them together, put in the black bead eyes, and make the doll clothes, which

were like those of the little girl!



HOPÍ INDIAN DOLLS

Cat's Cradle, which is played with a piece of string looped in queer ways over the hands.

Then there were other games. The Indian children liked to get together and see who could hold his breath for the longest time. They played *Forfeits*, in which the loser had to forfeit or give up something to the winner. They liked a game called

You could have played games with the Indian children because they liked some of the very same games you are playing today. You might have joined the Indian children in *Hunt the Button*, shinny, ball games, and in the game of

Wolf. They had fun in running and in catching or tagging one another.

Sometimes the Indian boys and girls imitated each other. To imitate someone else you must do exactly as he does. The rest of the children must guess whom you are trying to imitate.

Of course the Indians taught their children to swim whenever there was a chance. Some of the best fun the boys had was in the games and races they could have in the water. You see an Indian boy was just like the boys of today in his love of play.

Even the grown-ups among the Indians had their good times. They liked dancing and music. Sometimes they danced in the evening to entertain one another. Sometimes they danced in their religious ceremonies. And whenever tribes came together for a friendly time, you would have found the Indian dances.

The men had their ball games. But an Indian bat was different from our bats. It was more like a small tennis racquet. This Indian ball game was called *Racquet Ball*.

The Indians played football too. In their game of football the Indians kicked a ball around a track. They raced after the ball to kick it again and again.

The Indian tribes had all kinds of guessing games. The Indians liked these very much. Perhaps someone would hide a ball under one of four cups. The other players must guess which cup was the hiding-place for the ball.

Another guessing game was played with sticks and straws. An Indian would take two bunches of sticks. One bunch would have an even number of sticks in it. The other bunch would have an uneven number of sticks. Then the other Indians would guess which bunch had the odd or the even number. This game was played by the tribes of the North and West.

Another game liked by the Indians was played with a cup tied to a wooden pin. To play it you have to hold the pin in your hand. Then you swing the cup around on the string and try to catch the cup on the end of the pin.

The Indians played games with their bows and

arrows too. They liked to roll a hoop along the ground and shoot arrows through the moving hoop. Sometimes one player threw an arrow into the air.



AN INDIAN BALL GAME

Then the other players shot at it and tried to cross it with their arrows.

In the winter time some of the tribes played a game called *Snow Snake*. In *Snow Snake* the players tried to see which one could throw a snake-like stick farthest on the ice or frozen ground.

Even the women played shinny. They used a club much like yours. But their shinny ball was made of buffalo hair or moss covered with buckskin. Such a ball did not hurt a player if it hit him.

The women played a bowl game too. In this game the players threw peach or plum stones into a basket or bowl. The women liked to throw clay balls into the air and catch them. They liked to see how many balls they could keep going at the same time. This is a game that is played today; it is called *juggling*.

But the best times of all, perhaps, were those in which someone told stories while the others listened. How the children loved this! How they listened and watched the old men, the brave warriors, the chief, and the Medicine Man as they told their wonderful stories!

The story might be of some brave deed. It might be something that had happened years ago. The old men could remember the stories that their grandfathers had told them. These tales were told over and over again, and so were never forgotten or lost to the tribe.

There were stories about the gods of the sun, the moon, the stars, and everything in nature. Perhaps the story was told to an Indian who had dreamed a queer dream. Then he told his dream and made up a story about what his dream meant. The Indians felt that such dreams were very important.

Do you suppose the Indian children would have liked our fairy stories as well as they did the stories their grandmothers told them under the stars at night or around the camp fires?

How many of these questions can you answer correctly? Write only the number of the question and the answer.

1. Do you have the same kind of toys the Indian children had?
2. Were Indian dolls bought at a store?
3. Could all Indians swim?
4. Did they throw their football?
5. Did the Indians have some games only for winter?
6. Did the women have any fun?
7. Were their shinny balls hard like ours?

CHAPTER XXVI

WHAT INDIAN MUSIC WAS LIKE

You can go to any place in the world where there are people and you will find that they have some sort of music. It may not be so beautiful as the music in some of our fine old songs, yet it is music which has some tune or beat to it.

The Indians had two kinds of music just as we have,—the music that is sung and the music that is played. It did not have so much tune to it as most of ours has today. But the Indians enjoyed it.

Of course they had lullaby songs. The mothers made these up to use when they sang the babies to sleep.

Then there were songs to be sung when work must be done. Some tribes had spinning songs. Sometimes the men beat their drums while the women sang and ground the corn. Perhaps it made the work go faster and seem easier. You know

many people like to sing to themselves as they go about their work.

The Indians had special songs for each ceremony of their religion—for fasting, for praying, for dancing—and for every important act in life.

They sometimes sang when they thought death was near. They sang while they set their traps because they thought the song brought them success in their hunting. For the same reason they had songs for the gods in the sun, the moon, the river, and in all nature. If they sang to a god, they thought he would help them in whatever they wished to do or to be.

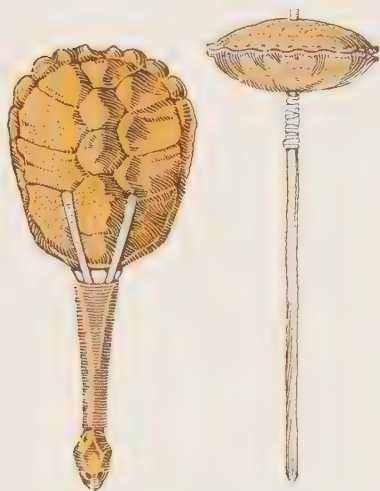
Most of these songs would have sounded much alike to you. But the Indians could usually tell whether it was a song of death, of war, of work, of fasting, or of any other kind, by the swing or rhythm of the music.

Indians used to sing most of their songs as loud as they could in order to show better what they felt. Another strange custom was this. If they were singing a song for one of their ceremonies and anyone made a mistake, then all the singers

must stop and begin over again. They thought that if the song was not correct when it reached the god to whom it was sung, harm would come to the singer.

The Indians did not have horns or pianos on which to play. Most of their music was played with rattles, drums, and whistles.

Indian rattles were of two kinds. If you take stones, shells, animal teeth, or any objects of about the same size and



INDIAN RATTLES

fasten them together, they rattle. This was a common kind of rattle among all the Indian tribes.

The Indians sometimes made chains of rattles, which they wore around their necks, arms, or ankles. You can see how the chains would rattle every time the Indians moved. And one could keep time quite well with this kind of rattle.

Another kind was made so that the player

could hold it in his hand and shake it in time to the music. To make this one, small shells, pieces of bone or wood, claws, pebbles, beaks of birds, teeth, or reeds were put inside a little bag of skin or bark and then shaken. Sometimes these objects were put between two tortoise shells and rattled.

Then, too, a gourd was sometimes used. If you have ever seen a gourd, you know it grows like a ball with a handle. And you also know that the seeds become so dry that they rattle inside the gourd.

The drums of the Indians were made in two shapes. One was much like the drums of today. Two pieces of wood were bent into two circles. Each of these was then covered with dry, hard rawhide or skin. The two pieces were held apart by wooden braces to keep the shape of the drum.

Sometimes only one circle of wood was covered with hide. This made a drum much like our tambourine.

Drumsticks were needed, of course. One kind was a stick on one end of which was put a head

of rawhide filled with pebbles. Another kind was a stick with a hoop at one end of it. The hoop was wound with buckskin to deaden the sound of the wood as it was struck against the drumhead.

Indian whistles were used a great deal. They were of bone, wood, or clay. Sometimes when a *conch* shell could be found, this was used. You may have seen one of these big conch shells yourself.

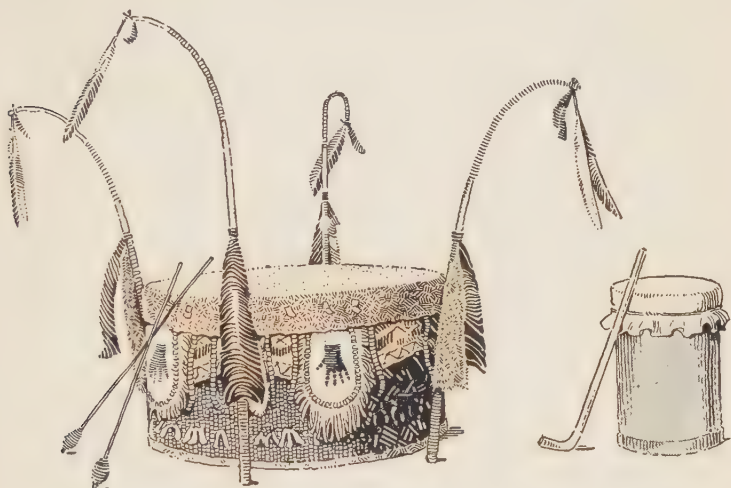
The Indians also made flutes of hollow reeds. These had three, four, or six holes for the fingers. When the flutes were played, the sound was like a clear whistle.

But the most important of all was the war whistle. This was six or nine inches long and was made of the straight bone of a deer's leg or even the leg of a turkey. It was decorated with porcupine quills of different colors.

The war whistle was always carried into battle by the chief or by the leader. On it he could play two notes. Each of these meant something. One was very shrill and meant "battle." The other was less shrill and meant "retreat." The sound

was so clear that it could be heard even above the noise of battle.

With the kind of music the Indians had, you can see that they could not have bands or orchestras like ours. What do you think a little Indian



INDIAN DRUMS

boy of long ago would have done if he had seen a band playing and marching along the street? Do you suppose he would have been any more surprised than you if you could have seen an Indian dance and heard the noise of their tomtoms and rattles?

SOMETHING TO WRITE

Copy these sentences and leave out every word that tells what is not true.

1. For music the Indians had horns, drums, pianos, fifes, rattles, victrolas, and flutes.

2. The Indians sang loudly, softly.

3. If they made a mistake in the song, they stopped singing and beat the drum, they began over again.

4. Rattles were made of gourds, pumpkins, squashes.

5. Whistles were made of bone, gold, wood, silver, brass.

6. The war whistle was carried by a woman, the chief, a boy, a leader.

CHAPTER XXVII

BUYING AND SELLING

In the olden days the Indians never went to the store to buy and sell things. But they bought goods from each other and liked to trade and exchange things.

You may be wondering what the Indians used for money before the white men came. These are some of the things they used,—shells, beads, pieces of copper, turquoise stones, eagle feathers, blankets, woodpecker scalps, furs, pelts or skins, and ponies.

Of course all these things were not used by every Indian. For instance, all the tribes did not live where they could get copper. Each tribe used what it could find for money.

If you had been an Indian in those days, here are some of the things that you would have had to know in buying, selling, and trading.

A colored bead was worth more than a white one. Some tribes traded two white beads for one colored one.

Strings of beads were priced according to the length and to the beauty of the beads.

Wampum beads were very high in price because they were so hard to make. Wampum was made of the white and blue-black parts of certain shells, and was very beautiful. It took a long time to make a wampum bead. Do you remember how long a time was spent in making one of them? The dark wampum beads were worth more than the white.

It might give you a better idea of the value of the pelts or skins the Indians used for money if you could see how much they would cost in dollars and cents. Here is a list which shows how little the Indians got for the pelts:

Skin of bear	\$1.00
Skin of raccoon25
Skin of buck	1.00
Skin of doe50
Skin of beaver50

The Indians liked to own the bright glass beads, the knives, and the gay-colored cloth which the white man brought. They would trade the finest furs for a few glass beads.

An Indian would sell all but his most sacred belongings. Blankets, horses, canoes, bows and arrows, hides, food, pottery, baskets, and many more things he would buy and sell.

Today the Indians come to the stores to trade just as you do. A man who keeps a store where some of the Indians of the Northwest come to buy tells this as a fact. He says that though an Indian may buy several things, he always wants to pay for one thing before he buys another.

Make a list of the things the Indians used for money.

Then make another list of all the pieces of money the white man uses today. Head your lists this way:

Indian Money

United States Money

Make a list of all the things an Indian might have bought and sold in the old days.

Then make another list of some things we buy and sell at the stores today.

Head your lists this way:

Indian Goods

Store Goods



DESIGN BY CANDELARIA MEDINA, ZIA PUEBLO

CHAPTER XXVIII

THE INDIAN TODAY

Today many of the Indians cling to the ways and customs of their own race. But many are living just as you live.

The children are going to school, the fathers are tilling the soil and working as your fathers work. The mothers are keeping house in real houses.

But all these changes have come about slowly. Sometimes it was the United States government who taught the Indian the ways of the white man. Sometimes it was the missionaries and priests of the churches who went among the Indian tribes to teach them.

Perhaps some of the best help the Indians have received has come from their own people. There are many well-known Indians today who have been finely educated in the schools and the colleges of our land. These Indians do much for their

people because they understand them better than the white man ever can.

One of the best-known men of the Indian race is Dr. Charles Eastman, who studied medicine and became a doctor. He is also a writer.

No one knows Indian life and history better than Dr. Eastman, and you will enjoy reading his book *Indian Boyhood*. When he was little, he lived as all little Indian boys lived. He learned the secrets of the forest, the habits of the wild animals and of the birds, and the dread of cold and hunger. Finally he had a chance to go to school. He worked hard and for a long time life was not easy for him. But now he is known all over the land.

Today there are many other Indian men and women of whom we are all proud. They have studied and have become ministers, lawyers, teachers, scientists, writers, actors, and musicians.

Many of the Indians own fine farms, rich oil wells, and good homes. They have learned all kinds of trades. They were among our best soldiers when our country needed help. They are our loyal helpers in time of peace.

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